

Exploring The Experience Of The Pioneers of Change

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Abstract

The world of work with Western society appears to be undergoing a major change. The literature has described this phenomenon as a change from an industrial-based economy to a knowledge-based economy. This change will represent a complete transformation of the world of work; some suggest that everything we have come to accept and know as normal will change.

Our present society seems to be in a period of transition. It is a time with many challenges and problems, many of which cannot be solved with thinking patterns from an old industrial-based economy. A fundamental shift in thinking patterns consistent with a new emerging world of work must take place. This change in thinking represents a fundamental shift from traditional and linear ways of seeing the world (worldview), to more holistic ways of seeing the world.

In this investigation the word paradigm was used to define how people see their world. A paradigm shift is defined as a change in how a person sees their world: a change from an old to new or different way of viewing the world. Those individuals who are the first to shift their paradigm are called paradigm pioneers. These individuals do not only shift their ways of seeing the world, but they also begin to act and behave in ways consistent with the new paradigm.

Thus far the research literature has adequately described the concepts of paradigms and paradigm shifts. However, little is known regarding how people actually and eventually make a shift. As it will be important for each individual to make a personal paradigm shift, then it will be extremely valuable to learn more about the

process itself.

The purpose of this investigation was to explore these issues in more detail and specifically, describe the experience of paradigm shifts and explore the experience of paradigm pioneers. A qualitative research methodology involving in-depth interviews was used to investigate the experiences of four participants identified as paradigm pioneers.

It is interesting to note that the participants in this study did not describe an all-encompassing paradigm shift. In fact, each participant, defined a paradigm shift in several different ways. They did relate several examples of paradigm shifts. However, even among these examples, there was a high degree of variability.

The findings of this investigation centered upon the participants' experience as pioneers. Each pioneer shared many of the same qualities, the first quality of which described how these pioneers dealt with change. I called this a change-sense quality. The pioneers viewed change in an open and positive manner, and were also aware of change taking place in their world. Finally, they displayed an understanding of change, and a bias to take positive action in the face of it. The participants also shared an inner quality. The four pioneers demonstrated a personal purpose and vision, and were self-directed individuals. They also had an innate curiosity which translated into a love of learning. They also displayed a quality where relationships with others were highly valued. Relationships were important to the pioneers because they played a support role to help them deal with the challenges of being a pioneer. Pioneers also valued relationships because, they relied on others to make change happen.

The above mentioned qualities enabled pioneers to be effective in a changing

world of work. The findings from this investigation have many implications for research and practice. First, the concept of paradigms and paradigm shifts must be further researched. A great deal more must be learned in order to better understand the kind of shift individuals must make to be effective in the new world of work. Second, the qualities displayed by pioneers are important for all members of the world of work to develop. The qualities shared by pioneers appeared to represent an enduring set of traits that can possibly help individuals deal more positively with uncertainty and rapid change taking place in today's North American world of work.

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CHAPTER ONE: THE PROBLEM

Introduction

Background of the Problem

The world of work in Western society appears to be undergoing a major change. The literature has described this as a change from an industrial-based economy to a knowledge-based economy. The research literature has referred to this as a complete transformation of the world of work.

Western society and the world of work both seem to be in a period of transition. We are in between an old economy which we know well, and are moving towards a new and even uncertain economy. Though the old economy has proven to be very beneficial to society, it has created many problems. Many of our present challenges and problems cannot be solved with thinking patterns and mindsets of an old industrial economy. A fundamental shift in thinking patterns and mindsets must take place in every member of the work force if we are to solve current challenges and problems.

This fundamental shift represents a movement away from traditional and linear ways of seeing the world, to more holistic ways of seeing the world. A shift in how one sees the world is defined as a paradigm shift. Before a widespread transformation can take place, individuals must make personal shifts in how they see the world. The research literature to this point has not adequately described how individuals actually make a shift in how they see their world or in their paradigm. Nor has it described the experience of those who are first to make the shift (paradigm pioneers). Both of these

issues require further exploration and understanding.

Purpose of the Study

The fundamental purpose of this study was to explore the experience of paradigm pioneers. Specifically, how do individuals describe the process of making paradigm shifts and the experience of paradigm pioneering?

Rationale and Importance of Study

By discovering the answers to the above-mentioned question, we may be able to better understand the concept of paradigm shifts and the process of pioneering. With this understanding we may be in a better position to help individuals make a paradigm shift and thereby aid in the transformation of the world of work.

Outline of Remainder of the Document

The remainder of this thesis is presented in four sections. Chapter Two consists of the literature review. This chapter begins by describing Drake's (1992) story model and using this model to explore the changes which have occurred and are occurring in the world of work. It concludes by examining the concepts of change, paradigms and paradigm shifts.

Chapter Three presents the methodology and data analysis for the study. It begins by describing the methodology used and provides an overview of how the data was analyzed in this investigation.

Chapter Four reveals the findings from the investigation. The first part of this section presents the data in the form of participant profiles. These profiles include a summary of each participant's background, followed by the data, and finally their own reflections on the experience.

Chapter Five includes my personal interpretations of the findings. It begins by examining the experience participants have had with paradigms and paradigm shifts. It then focuses on the experience of being a paradigm pioneer. This section presents many of the common characteristics and qualities found among the four participants of this investigation.

Chapter Six presents the summary, conclusions and implications of the study. This section discusses the importance of the study's findings and relates the findings to the existing literature. It is followed by the references and appendixes for the study.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

The literature review for this study is presented in two parts. In the first, the world of work is explored using the Story Model developed by Drake (1992). The second part reviews current thinking in the area of emerging new business paradigms and paradigm shifts.

Exploring the World of Work Through The Story Model

The heart of the matter is this. We are in mid-stride between an old and a new era, and we have not yet found our way. We know the old no longer works; the new is not yet formed clearly enough to be believed. As many Indian tribes have suggested, it is all a question of story. Our story - the account of how the world came to be and how and why we fit into it - has been around a long time. It has shaped our emotional attitudes, stimulated our actions, and provided us with perspective on life's problems...but now, we are in between stories, we are confused. (Nicoll, 1984, p.4)

The message above can apply to the many changes occurring in the world of work. It has become clear that the old story of an industrial economy is no longer

functioning. A new story is emerging: one that has not yet taken hold, so we are still in the process of developing a new story for the new world of work. Through this process we will change our attitudes, values, behaviours and actions. How have we arrived at our present situation? What will the new world of work be like?

Drake (1992) has developed the Story Model which is a useful framework for exploring the above questions. It is a holistic model (see Appendix A) that uses a transdisciplinary approach to examine topics or themes within their real-life context. The old story is created by answering the question, how did we get here? Drake suggests that since we are recalling the past as a story, values of the old story emerge. It is important to discover the values of the old story that have led us to the present. The key is to uncover explicit and implicit values imbedded within the old story.

The next part of the story model addresses the question, where do we go from here? This stage involves two different perspectives. The first explores the future as it will be if we continue to live through our past and present story. It involves projecting ourselves into the future and seeing where the values of today will take us. The second explores our alternative or ideal future.

Once this step has been taken, then a new story can be created. This new story will guide individuals to think and act in new ways. The final stage involves connecting the new story to one's personal story. Once individuals have realized the new values, they can then begin to act in new ways: to help them create and discover their future. The writing of a personal story is an ongoing process. Using the story model described above, the section below examines the changing world of work within western society, and specifically North America.

The Old Story Of The World Of Work

Humans have been on this planet for about one million years (O'Hara, 1989). For more than 99 percent of this time humans lived in small nomadic tribes that hunted and foraged for food. Since these ancestors moved so often to find food, they had very few possessions. Anthropologists have claimed these nomadic people spent about 20 to 25 hours per week working. This work revolved entirely around gathering food for survival.

Around 8000 B.C., humans stopped living as nomads and settled down (Carnevale, 1991). This represented a basic shift in how people worked and lived. They began to plant crops and tend to animals. During this time, work was not the most important part of peoples' lives. People valued and prized their religion, their families, and self-expression through art, public rituals and ceremonies. Work was only one of many activities through which a person could develop their sense of personal identity, self-worth and life's purpose (O'Hara, 1989).

The family unit played an important role in the world of work. The family unit was responsible for organizing all aspects of work. In addition, the cycles of nature (e.g., the seasons, sunrise, sunset, planting, and harvesting) dictated how and when work was done (Ontario Educational Communications Authority [OECA], 1984). People fulfilled their economic needs through social contracts and exchange of goods and services, rather than through the exchange of money. Virtually no one worked for paid wages. In fact, within this society, working for wages was considered to be one step away from slavery or prostitution (O'Hara, 1989).

Most of the people during this period in history were self-employed. Many

worked in small economic family units (Carnevale, 1991). People were considered to be generalists, who possessed many skills and were able to apply their skills in a variety of situations.

A strong concern for the community also played an important role in shaping the world of work (OECA, 1984). It was common practice for the entire community to come together to work on needed projects. The community helped out in activities such as building homes and barns or husking corn. An integral part of these events was the socializing and celebrations which took place after the work was completed.

Around 1800 the invention of steam power and the rise in factory work transformed the economic base of society (O'Hara, 1989). This marked the beginning of the end for the agricultural economy (Toffler, 1980). A new story began to emerge within western societies. Work came to the forefront of society. By 1850, the average work week had risen from approximately 25 hours per week (during the agricultural age) to a staggering 60 hours per week (O'Hara, 1989). Society pushed aside such activities as time for family, religion, and cultural events. Industrial machinery served to amplify muscle power. Thus, work once done on the farms by people, was now done by machines. In time factories were born. In these factories, work was "deskilled" and "dumbed-down" (Toffler, 1990). Efficiency was the goal. Jobs were broken down into small, discrete segments (OECA, 1984), with specialists performing each isolated task over and over again in an assembly line.

A new work structure was born throughout western society. Along with it came a new way of organizing work. For example, in the agricultural society, the family unit was responsible for organizing all aspects of work (OECA, 1984). Collectively, the

family decided what needed to be done and who needed to do the work. If work was not done, then the family also disciplined individuals. However, in the industrial society, a hierarchical and bureaucratic management system organized the work. Toffler (1990) has claimed that these organizations were comprised of heads and hands. The bureaucratic structure (the head) imposed the rules, organized the work and made decisions. The employees (the hands) performed the physically demanding work and had little input into the work process.

In the first 50 years of this century, the industrial economy became entrenched within society. The average work week decreased to about 40 hours per week (O'Hara, 1989). A more distinct division of roles between men and women also arose. The "man" worked (paid work) outside the home, and the "woman" worked (nonpaid work) inside the home to raise children.

This also marked the first time in human history where paid work became the most highly prized and important activity of western society (O'Hara, 1989). The rest of society played a supporting role to the paid work activity. For example, child care became the responsibility of teachers. Self- and artistic expression became the responsibility of paid entertainment. Concern for other people became the responsibility of counsellors, therapists and other helpers. Sports became the responsibility of professional athletes. Within this society, unpaid work (as in housework, child rearing or volunteer work) had little or no status.

Furthermore, a dichotomy developed between work and life (Morf, 1989). Work became separate from all other aspects of life. Most workers came to see work as a cruel necessity or necessary evil. In the work sphere, people had simple jobs: jobs

where they produced the same item or performed the same task hundreds of times a day. The life sphere was in stark contrast to their work sphere. People were in control of their life sphere: they could decide how to spend their time. It was a time when people developed themselves personally, devoted time to the community, and spent time with their families.

The Present Story

In the late 1950s, the world of work began to change once again. More people worked in jobs within the service sector of the economy than in the industrial sector (Carnevale, 1991). This phenomenon came about because of changing technology and demographics. Most industrial factories at the time were capital and equipment intensive. The machines were large and operated by many employees. Technological advances allowed companies to produce more products with fewer people. As a result, the availability of jobs within the manufacturing sector started to decrease.

At the same time, the effects of the post-war baby boom were beginning to impact western society. The baby boomers created a need for a growing service sector (O'Hara, 1989). This growing society needed more people to sell things and provide services. Fields such as health care, social services, education, banking, insurance and entertainment grew rapidly. For the next 30 years, the world of work experienced stable and consistent growth: jobs were plentiful, the economy was healthy, and the lifestyle was good.

In the 1980s the world of work began to change once again. The information age began to emerge: an age, some suggest that will completely transform the world of

work (Coates, Jarratt & Mahaffie, 1990).

The Projected Story

For the last two hundred years, western society has been influenced primarily by the industrial age. This industrial age has shaped our values, thoughts and actions. This old story (industrial age) has served us well. Great gains were made in the standard of living and lifestyle of society. However, this progress has come with costs—both human and environmental. On the human side, many people were forced to perform jobs that did not utilize their full talents and true capabilities. We have also begun to see the negative impacts the industrial and post-industrial ages have had on our world and environment. Adams (1984) has stated:

If present worldwide trends continue, by the year 2000 there will be: 50 percent more people; 33 percent less topsoil; 1.3 billion people experiencing severe malnutrition; a drastic shortage of clean water; as many as a million more species extinct; sufficient damage to the upper atmosphere to cause polar melts and radical climate changes; a 50-percent reduction in the forests of Asia, Africa and Central and Latin America; and 40 nations with nuclear weapons. (p. vii)

Many believe these problems can no longer be solved within the framework of the old industrial story (Ferguson, 1980; Harman, 1992; Land & Jarman, 1992a; Senge, 1990; Toffler, 1990). The message is becoming clear: we cannot continue to live from

the old story. The complex nature of the problems faced by our society today makes them unsolvable unless we undergo major transformations (Land & Jarman, 1992a). This transformation is not simply a modification of current thinking patterns; instead, it involves a radical shift and rethinking of the most basic and fundamental ways in which individuals have come to see their world (Land & Jarman, 1992a). Given this argument, what ways, then, will individuals have to shift the way they see the world in order for us to solve today's problems? What will the world of work be like in the new story. The research literature thus far has explored these issues in some detail. The section below will review this literature.

Creating A New Story Of The World of Work

In analyzing the current dilemmas being experienced by the world and the world of work, Harman (1992) concluded that "the world is beset with a complex of global problems including environmental degradation, resource depletions, toxic chemical concentrations, man-made climate change, chronic hunger and poverty, species extinction, and the threat of modern military powers" (p. 12). Many of these problems have arisen because of our society's focus on a mechanistic approach to the world of work (Ferguson, 1980). This "worldview" (how individuals and society see the world (Land & Jarman, 1992a)) has its roots in the industrial era (old story), which is based in a scientific Cartesian-Newtonian worldview (Crowell, 1989). It has dominated our society for well over 300 years (Sanford, 1992).

At the core of this mechanistic worldview are the following four concepts. The

first is objectivism which is the conviction that the observer (whether in science, the world of work, etc.) is separate from what is being observed (Harman, 1992). "This assumption of separateness leads to the hubris that humankind can pursue its own objectives as though the Earth and other creatures were here for its benefits" (Harman, 1992, p. 12). This worldview detaches the individual from its own environment. Thus, environmental degradation is possible, because an organization does not view itself as being part of the environment.

The second concept is reductionism which assumes that complex phenomena can be explained by reducing them and examining their sub-components (Harman, 1992). This view purports knowing the whole through its parts, with a focus on segmentation, classification and categorization (Sanford, 1992). Frederick Taylor's Scientific Management, where jobs were broken down into specific and tiny fragments in the attempt to boost productivity was an example of reductionism applied to the world of work (Toffler, 1990).

The third characteristic of the mechanistic worldview is positivism, which assumes that all can be known through physical measurement of data (Harman, 1992). "In a world run by immutable, completely knowable, and observable laws, a mechanical model is a natural outcome" (Sanford, 1992, p. 199). In this view, anything which could not be studied, known objectively, nor measured physically was dismissed.

Finally, determinism is the assumption that phenomena can be predicted from a knowledge of laws (Harman, 1992). Sanford (1992) has explained that this deterministic perspective has influenced the world of work as individuals "marched with full confidence that, if we are diligent, hard working, and hard-nosed, life will proceed in

a straight line with each stage materially better than the last" (p. 200).

The mechanical worldview is no longer working (Sanford, 1992). The alternate worldview has been called a holistic worldview (Harman, 1992). Ray (1992a) has suggested that the holistic worldview has three inherent guiding principles: wholeness/interrelationships, inner wisdom and inner authority. The concept of wholeness and interrelationships is rooted in Huxley's (1970) perennial philosophy. The central core of this philosophy asserts that all things are part of an individual unity or whole. It assumes that the universe is made up of a vast number of connected parts, each of which cooperate with one another in the interest of the whole.

Collectively, the guiding principles of the holistic worldview represent a fundamentally different way of seeing the world. It is a worldview needed for a new story (Harman, 1992). Examples have already surfaced within the world of work which demonstrate many of the guiding principles of the holistic worldview in practice.

For example, the concept of wholeness is being introduced in the world of work is through the discipline of systems thinking. Senge (1990) defines systems thinking as "a discipline of seeing wholes. It is a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static 'snapshots'" (p.68). When the world is viewed as a whole, we can better see the potential consequences of our actions. According to Senge (1990), many of our current problems (e.g., the environment, the economy) stem from our myopic view of the world.

The concepts of inner wisdom and inner authority are rooted in the belief that inner qualities such as intuition, will, joy, strength and compassion are valuable (Ray, 1992b). In fact, Ray (1992b) suggests that intuition and inner wisdom are the key

underlying qualities of the movement from the old to new worldview.

This discussion about the shifting worldview has been important because it essentially represents the shift from the old story to the new story: a fundamental shift from a mechanistic to holistic worldview. If this shift is made within the world of work, everything we have come to expect as normal will change. The discussion below explores in more detail how a shift to a holistic worldview will impact the world of work. The analysis will cover four areas: the world of work, the workplace, the work force and the work itself. The world of work will examine trends taking place through western society and the North American economy. The section on the workplace will examine specific trends taking place within organizations. This will be followed by an examination of changes taking place within the work force itself. Finally, this will be followed by examining trends that are reshaping how people will work within the new story. The overall results of this analysis are summarized and presented in Appendix B.

The World Of Work

Focus: From domestic to global. In the old story of work, economic activity focused on domestic or national interests. Though this perspective still exists, a global perspective is expected to become more prevalent. Lyons (1992) has identified several concepts that explain what it means to have a global perspective. First, a global perspective means having a sense of interdependence, an appreciation that our planet is shared by all of its inhabitants.

Another aspect of having a global perspective is biocentrism, which considers humans as species within the planetary system and not in dominance over the planet.

Biocentricism leads to what Miller (1988) refers to as an ecological sense. "An ecological sense starts with the premise that human life is only part of a much larger fabric that includes plants, animals and the entire biosphere in which we live" (Miller, 1988, p. 48). In the past and the present, humans have ignored this ecological awareness. To a large extent, it has come about because of our inability to see the world as being interdependent.

Feather (1989) has stated that a spirit of globalism is increasing within society because of the realization that we are all part of a global village. A world with no national, political, language or other boundaries has emerged. A spirit of globalism is seen as crucial in helping us to reinvent the world. Feather predicts the spirit of globalism will become broadly and deeply rooted in human minds in the years ahead, so much so that individuals will come to see themselves as being global citizens.

Climate: From stable-change to chaotic-change. In the old story, change occurred, but it was more predictable and stable (Land & Jarman, 1992b). "Today's change is not just more rapid, more complex, more turbulent and more unpredictable. Today's change is unlike any encountered before" (Land & Jarman, 1992b, p. 39). For example, massive organizational restructuring has become commonplace within North America over the past 5 years. According to a survey conducted by Fortune Magazine (Kirkpatrick, 1991), the situation will not improve in the future. Their survey of 4,500 largest companies in the United States found that 86 percent of organizations restructured at least once in the past 5 years. When asked to describe their future restructuring, 38% said it would increase, 15% said it would stay the same, 8% said it

would decrease, 17% said little would occur, and 22% could not predict at the time. Continual restructuring means change and uncertainty, especially for individuals working within these large organizations. People will not know how long they will have their jobs. In the old world of work, an individual typically had a job for life.

Not only is today's climate ever-changing and ambiguous, it is also uncertain. For example, in a survey completed by Towers Perrin and The Hudson Institute (1991) of 437 Canadian organizations, it was discovered that, "close to 60 percent of organizations surveyed report difficulties in hiring certain types of employees, despite widespread layoffs and unemployment across Canada" (p. 2).

According to Gelatt (1991) this climate of ambiguity and uncertainty will be the norm in the new world of work. To deal effectively with this situation, individuals will need to acknowledge that the past, present and future will be being uncertain and ever-changing. However, Hickman and Silva (1984) have asserted that this may not be easy. Most individuals resist change, and react to it with an almost instinctive fear and sense of threat. Unfortunately, in today's environment, habitual resistance and fear is no longer an option for individuals. In fact, Individuals will need to become positive about the uncertainty they will face in the world of work. Individuals will need to see uncertainty as opportunity. Therefore, within the new story of the world of work will be embedded a new value: one that sees change and ambiguity as constant and as an opportunity.

Driving force: From competition to cooperation. Profit, economic gain (greed) and competition were the driving forces in the old story. These values have been

deeply entrenched in our society, and to this day we can see their influence: an obsession with mass-production and consumption (Ferguson, 1980); companies which create products with built-in obsolescence (Barker, 1992); advertisers who create artificial needs, so that consumers will buy more products (Ferguson, 1980). As Adams (1984) has claimed, "the predominant mode of operating - focusing primarily on profit and return on investment - will have to give way to more global purposes if we are to survive" (p. vi).

Within the new story, a new driving force has surfaced, one where human values of purpose, cooperation, quality, social and ecological awareness predominate (Ferguson, 1980; Harman, 1992; Miller, 1988). If we are to solve our current problems it will not happen through a competitive culture, but rather a collaborative and cooperative one. Until now, it has been almost universally true that people acted from self-interest (Feather, 1989). However, when people act from a collective interest they are generally more successful in solving their collective problems.

Resources: From natural resources to intellectual resources. Drucker (1992) has explained, "just as modern money penetrated the whole world within less than a century and totally changed people's lives and aspirations, we can safely assume that information now penetrates everywhere" (p. 328). A shift has occurred in the resource base of the world of work. In the old economy, capital (land and money), machines and natural resources were the major sources. The thrust was for organizations to grow large, amassing greater amounts of capital. A country with an abundant supply of natural resources thrived in the old world of work.

In the new story, information and knowledge will matter (Drucker, 1992). "The new source of power is not money in the hands of a few, but information in the hands of many" (Naisbitt & Aburdene, 1985, p. 16). In itself, knowledge has certain properties which make it very different from capital or natural resources. Knowledge can be created, modified and once shared it becomes synergetic (Naisbitt & Aburdene, 1985). This is in stark contrast to natural resources which are limited, and once used are gone forever. Thus, the true power of knowledge comes from sharing it with others, rather than keeping it for one's own use (Drucker, 1992).

In the new story of the world of work, the ability of people to deal effectively with information will be important. Intellectual resources of people will need to be valued. "People are our greatest resource, and we must therefore invest in their brain-power - the intellectual capital with which our genuinely rich future will be built and sustained" (Feather, 1989., p. 95).

The Workplace

Structure: From hierarchy to networks. In the old story, organizations were typically large, hierarchical and rigid. The philosophy was "bigger is better". Today a more flexible and adaptable structure has appeared. In the new story, small is beautiful (Boyett & Conn, 1991). Networks of interdependent teams will predominate. Boyett and Conn (1991) have stated that smaller and leaner structures have arisen for several reasons. First, technology has enabled organizations to create more flexible structures. Technology will allow frontline employees to have immediate access to the information they need to do their jobs.

Second, small working units will permit individuals to work more effectively. Boyett and Conn (1991) have asserted that as humans we seem to work more effectively when we are part of a small team. Small teams allow us to be social, yet at the same time retain some independence. In large organizations, people were almost indistinguishable. Boyett and Conn suggested that small networks of people working together represent an ideal working environment for most people.

Thinking style: From quick-fix to foresight. In the old economy organizations tended to focus on quick-fix, short-term solutions to problems (Senge, 1990). Many of today's most pressing problems (e.g., environment) have been a result of this short-term, quick-fix thinking style (Renesch, 1992). "Business has operated for decades 'as if there were no tomorrow', and all of society has started experiencing the costs of this shortsightedness" (p. 4). This thinking style will need to change to one of foresight: a thinking style that can see the "big picture" and interrelationships among various components or parts of a situation (Senge, 1990).

This thinking style also balances rational and intuitive approaches to thinking (Ferguson, 1980). In the old world of work, rational approaches to thinking were highly valued, while intuitive thinking was devalued. However, in an information rich world of work, intuition has started to gain new respectability. "Intuition becomes increasingly valuable in the new information society precisely because there is so much data" (Naisbitt & Aburdene, 1985, p. 70). There is so much information to take in and process, it is often impossible to take it all in. In these cases one has to rely on intuition to guide decision-making in a fast-changing world. This new thinking style will

focus on the long term, while blending both rational and intuitive abilities to see opportunities and solve problems.

Leadership and work relationships: From control to empowerment. Within organizations in the old story, workers generally performed manual work, while supervisors, managers and leaders performed thinking tasks (Rosen, 1991). In this climate of top-down leadership, managers and employees distrusted each other. Managers hoarded authority, power and control; the more this happened the more workers avoided responsibility and involvement in their work (Rosen, 1991). Within this environment, polarized relationships developed-- a "we versus they" or "I versus you" attitude predominated (Ferguson, 1980). This attitude spread to all relationships between management and labour, staff and executives, employees and customers.

In the new story, relationships will need to be collaborative, and will need to transcend polarities, while focusing on shared goals and values (Ferguson, 1980). This collaborative approach will dramatically influence leadership style. Boyett and Conn (1991) have identified several characteristics of the new leader for the new story. First, the new leader will have a vision and be able to communicate that vision to his/her employees. Second, the new leader will build trust and empower employees. In working for a leader of the new economy, goals will no longer be imposed, or come solely from the top of the hierarchy. Goals will be jointly created by employees and leaders, and be based on mutual values and shared visions (Ferguson, 1980). Many leaders and their organizations have already begun to move in these directions. Over the next decade, it is expected that these changes will be the norm in organizational

leadership (Covey, 1991).

The Work Force

Profile: From homogeneous to diverse. In the old story, the work force was homogeneous - the white male prevailed within North America. In the new story of the world of work, the profile of the work force has changed and become more diverse. Women, people with disabilities and visible minorities are making up an ever increasing proportion of the work force (Supply & Services Canada, 1991). Approximately 63% of new entrants into the labour force within the next 8 years will be women. Women in Canada, presently make up 42 per cent of the work force. Over the next 10 years, they will account for over half of the labour force (Supply & Services Canada, 1991). Not only will there be more women, but they will also be in jobs that were not available to them in the past. The numbers of women entrepreneurs, managers and executives will increase in years to come. Jamieson and O'Mara (1991) have suggested these changes to the makeup of the work force will dramatically impact why people work, how they work, what motivates them, and how they are to be supervised. Furthermore, in coming years, every member of the work force will need to be more sensitive to the needs (gender, cultural, values) of others.

Work Values: From the ethic of success to fulfilment. A diverse work force will also create a different set of work values within the world of work. Yankelovich (1981) found a significant shift in work force values. Workers in the old story subscribed to an

Instead of valuing success -that is, "How can I be a success?"- people have begun to search for what gives meaning, satisfaction and value to their lives. For a person who has an ethic of self-fulfillment, self-identity comes from within, knowing that one has the skills, abilities and competencies to create a life for him/herself.

Jamieson and O'Mara (1991) have also explored changing workplace values. In a survey conducted of American workers, they identified the following values to be the most important to today's workforce: recognition for competence and accomplishment, respect and dignity, personal choice and freedom, involvement at work, pride in one's work, lifestyle quality, financial security, self-development, health and wellness.

Skills and qualities: From specialist to generalist. In the old story, it did not take much to train an individual to work on an assembly line. Many jobs were quite similar and interchangeable (Rosen, 1991). Workers conformed to their narrowly defined jobs. They were specialists, with extremely specific skill sets. Jobs focused on utilizing a worker's muscle power. Individual workers were not valued. Since jobs required little skills, and workers could be trained quickly, one person was seen as being as good as another (Toffler, 1990).

In a knowledge-based workplace, the skill sets of the old story will not be enough (Naisbitt & Aburdene, 1985). Work is more complex, and generic skills sets are becoming increasingly important (Carnevale, 1991). At the core of these new, generic skills is the ability to learn how to learn. "In a world that is constantly changing, there is no one subject or set of subjects that will serve you for the foreseeable future, let alone the rest of your

life. The most important skill to acquire now is learning how to learn" (Naisbitt & Aburdene, 1985, p. 133). In the past, the focus was to teach individuals the content needed to carry out their jobs. Within our present society, there is too much information and too much to learn. Individuals will need to learn how to learn, learn where to find information, how to differentiate between good and poor information, and how to manage and apply information to long-term planning and decision making in their work and lives (Feather, 1989). Skills in learning how to learn represent a foundation of new skills required for the new story (Carnevale, 1991). These skills will enable individuals to learn and acquire all other skills and abilities. In a world where the amount of knowledge is doubling every 18 months, learning how to learn is becoming increasingly vital (Wurman, 1990).

The Work

Career contract: From job security to employability security. Job security was a given in the old story, where in the new, a new work contract has appeared. Kanter (1989) has asserted that job security will no longer come from being employed with a company for life. Instead, security will come from being employable. Kanter (1989) has defined the new security as employability security. This type of security rests on the knowledge that competence is growing to meet tomorrow's challenges. Thus, today's work helps a person to acquire the skills and gain the experience that enhances his/her future work opportunities. Kanter has predicted that organizations will offer workers the chance to develop new skills to keep them employable, rather than lifetime job security. Within this new contract, individuals will need to be self-directed, and adaptive to a changing workplace. They will need to be creative and entrepreneurial in order to see possibilities,

and have the courage to pursue their goals. They will also need to know where they want to go in their lives and be willing to take the risk to make their plans a reality (Kanter, 1989).

Career patterns: From one career to multiple careers. Employability security will also grow in importance because career patterns will have started to change. In the past, the typical career pattern was to go to school, and then find a job with a large organization. Once employed, a worker could count on the company to provide a series of progressive positions along the "corporate ladder". At the end of his/her career, the individual would retire. In the new story, career patterns will be very different. Individuals can expect to work with many organizations in many different jobs (Kanter, 1989). Since organizations will be small, and organized in networks, traditional career ladders will not exist (Boyett & Conn, 1991). Workers will be hopping from job to job, going through a process of learning and relearning on a regular basis (Kanter, 1989). As a result, workers can expect to be trained and retrained throughout their careers (Naisbitt & Aburdene, 1985). Learning and working will be an ongoing and continual process (Boyett & Conn, 1991). Furthermore, jobs will be tailored more to an individual's strengths and ability. People will no longer be committed to performing jobs utilizing little or none of their abilities (Ferguson, 1980).

Setting: From central location to flexplace. Where the work gets done will also change in the years to come. In the old story, workers travelled to the workplace (Drucker, 1992), while in the new one, the work will do the travelling. Information will be the main source of work, and information can be easily moved anywhere in the world; therefore, an

increasing number of workers will be working from their homes (telecommuting).

Telecommuting, according to Drucker, will be a major work trend of the 1990s and beyond.

The discussion above has provided an overview of how a shift to a holistic worldview may impact the world of work. This analysis has identified some of the elements of the new story. The shift from an old story to a new story is not a small one, but represents a change of great magnitude. To help us understand how we can make the shift, it will be useful to explore the concept of paradigms and paradigm shifting.

Change, Paradigms and Paradigm Shifts

In order for us to move from the old story to the new story, a major change at the individual level will be crucial. "The kind of fundamental change of mind that is being proposed here is of such a profound nature that it must occur at a deep personal level, usually before any organizational mind-set can change" (Renesch, 1992, p.5). To better understand how this fundamental shift can be made, it will prove helpful to explore the concept of paradigm change.

Paradigms

The concept of paradigms derives from the Greek word, *paradigma*, meaning a pattern (Ferguson, 1980). In his book, The Structure of Scientific Revolutions, Kuhn (1970) used the word paradigm and introduced the concept of paradigm shift to explain the nature of scientific revolutions. According to Kuhn, a paradigm is an accepted model or

pattern which is used by individuals (Kuhn referred primarily to scientists) to explain the scientific world. The existing paradigms explain the world to individuals and helps them to solve problems. However, Kuhn found that every paradigm reaches a point when it no longer is effective in explaining the world. New problems or anomalies arise that the old paradigm cannot sufficiently explain. At this point a new paradigm emerges. This paradigm shift represents a distinctly new way of thinking about the world. One of the common problems is that the old ways of thinking and perceiving are so entrenched within individuals, that the new paradigm is resisted. Part of the reason for resistance is that the paradigm is so pervasive. It acts as a physiological filter, and if information or data does not fit the existing paradigm, then it is actually invisible to the person (Kuhn, 1970). Barker (1992) makes the point more strongly by saying, "you are quite literally unable to perceive data right before your very eyes" (p. 87). This is known as the paradigm effect, and it demonstrates the power a paradigm can have on how individuals view the world. Kuhn's work focused almost entirely on the nature of paradigm shifts within the scientific community. Since Kuhn's work, others have applied the concept of paradigms to other areas such as, personal change (O'Connor & Wolfe, 1991; Covey, 1989, 1991; Ferguson, 1980), and business (Barker, 1992).

Paradigms and Personal Change

The concept of paradigms is helpful in understanding how people can go about making a personal change in how they see and perceive the world. Ferguson (1980) has described four ways that individuals can change. The simplest and usually easiest change is by exception. According to Ferguson, the person's old beliefs remain intact, but

allows for a handful of anomalies. The second way a person can change is by incremental change. In this instance change occurs gradually, and at times the individuals may not even be aware of having changed. Another type of change is called pendulum change. In this instance, the individual completely abandons the old for the new. Through this process the individual does not only fail to attempt to integrate what was right with the old, he or she also fails to discriminate the value of the new paradigm. Pascale (1990) has stated this kind of change has occurred in many organizations as they attempted to jump from one 'management fad' to another, each time failing to significantly improve the organization. Since the change represented a hop from one to the other without really considering why the change was being made, the results were either short lived or nonexistent.

The final and more enduring form of change is a paradigm change (Ferguson, 1980). Paradigm change represents a new way of thinking which refines and integrates the old and the new. This is a long-lasting, fundamental change impacting how one views the world (Covey, 1989). In his work, Covey (1989) has stated that if a person wants to make a slow, incremental improvement, one needs merely to change one's attitude or behaviour. If, however, a person wants to make a significant change; a dramatic, revolutionary, transforming change, then the individual's paradigm must change.

O'Connor and Wolfe (1991) have examined the construct of paradigm shifts by examining personal transition at midlife. They claimed that a paradigm is also known by other terms such as world picture, worldview, cognitive set, perceptual world, and mindset. They have chosen to use the word paradigm because words such as world picture and worldview are visual metaphors which may leave out other ways (e.g, auditory,

kinesthetic) of representing experience. O'Connor and Wolfe, defined a paradigm as, "the system of assumptions, perceptions, expectations, feelings, beliefs and values organized to understand an extensive range of situations and events. The paradigm is the central source of one's meaning making" (p. 325). Paradigms are intangible and internal, and permeate everything that is concrete and external to an individual. These researchers defined a paradigm shift to be "fundamental, underlying changes in a person's structure of beliefs, values, feelings and knowledge" (p. 326). After a shift, a new perspective is taken by an individual. Though a shift may take place, the early versions of a new paradigm are usually crude, somewhat clumsy and require time to refine and fully understand. The early part of a shift also requires the individual to experience a great deal of uncertainty.

In their study, O'Connor and Wolfe (1991) interviewed 64 men and women who were experiencing a midlife transition. Their results indicated that the chance of a paradigm change increases as an individual progresses through a midlife period. The paradigm change could be triggered by external events or by an "inner push". During this period, individuals experienced some degree of crisis, peak emotions and reported feeling more uncertainty in their lives. This experience also involved a great deal of questioning by individuals: questioning of core values, beliefs and assumptions. If a shift occurred at midlife, it often included a movement from an outer-directed value system to an inner-directed one. Another result was that learning new skills and ideas played an important part in successful paradigm changes. Participants who were most successful in making a paradigm change were open to learning and displayed a positive emotional tone towards the change. These individuals were generally enthusiastic about the change, and were anticipating and preparing themselves for the future. Among those who did not make

a paradigm change, the researchers found that the individuals reverted to the old paradigm because the stress of the change was too overwhelming, and much easier to revert to old paradigms and behaviours. The researchers also found that paradigm shifts have a high degree of individual variability. "In our study there were no one-minute paradigm shifts. The process generally took several years" (O'Connor & Wolfe, 1991. p.337). The process also varied from individual to individual.

Paradigms and Business

Barker (1992) has applied the concepts of paradigms and paradigm shifts to the world of business. Based on his review of previous definitions of the word paradigm, Barker has provided his own definition. A paradigm is defined to be "a set of rules and regulations (written or unwritten) that does two things: (1) it establishes or defines boundaries; and (2) it tells you how to behave inside the boundaries in order to be successful" (p. 32).

A paradigm shift is defined by Barker to be simply a change to a new set of rules: a new way of viewing and seeing the world. The new paradigm emerges when the old one no longer works or is unable to solve present-day problems. New emerging paradigms usually begin with individuals. Barker defines these people as paradigm shifters. These individuals are people who begin to play with the new rules. They identify either consciously or unconsciously that the old is no longer working, and attempt to seek the new. Paradigm shifters are known as "hard cases" within the context of the business world, for they are people who are always asking questions, challenging the rules, experimenting with the status quo. Barker refers to them as wild ducks. In his experience,

Barker claims that paradigm shifters exist, but they are generally rare individuals and are usually difficult to find. He claims that when such individuals do emerge and challenge the system, they are usually treated badly by people holding on to the old paradigm.

Paradigm shifters are nearly always seen by others in a cool and even hostile way (Land & Jarman, 1992a).

One of the reasons this happens is because paradigm shifters challenge others to change and give up the old for the new. They force individuals to relinquish certainty for uncertainty. Every time a system (organization, individual, nature) responds to change, it does so in such a way as to restore the system to its original condition (Land & Jarman 1992a). In other words, a common response to change, to something new, is to resist the change and keep the old. According to Barker (1992), the person who is willing to make a change based on the new paradigm is called a paradigm pioneer. This person is not necessarily the originator of the new paradigm, but is the person who sees the value and has the courage to create the "rough pathway" that paradigm shifters have uncovered. The two work hand in hand. The paradigm shifter plays the role of a catalyst or change agent. The pioneers are others who adopt the new paradigm, and decide to change the way they act. What is interesting about paradigm pioneers is that their initial decision to shift to a new paradigm appears to be based on an intuitive leap of faith (Barker, 1992).

The man who embraces a new paradigm at a early stage must often do so in defiance of the evidence provided by the problem solving. He must, that is, have faith that the new paradigm will succeed with the many large problems that confront it knowing only that the older paradigm has failed

with a few. A decision of that kind can only be made on faith. (Kuhn, 1970, p. 158)

Barker (1992) has observed that "those who choose to change their paradigm early do it not as an act of the head but as an act of the heart" (p. 74). In so doing, it is not uncommon for these individuals to risk a great deal, such as their reputations, their positions, or economic situations. These daring individuals or pioneers who lead the way are usually unheralded.

When the person finally does make the shift, it can be described as an all-or-none phenomenon (Ferguson, 1980). In other words, the person sees the world completely differently and cannot go back to the old. Ferguson states that this shift can be triggered by a number of experiences such as a severe illness, a peak emotion, a major life stressor, spiritual exercise, isolation, or intellectual struggles.

Barker has been instrumental in identifying several key paradigm shifts which he has observed taking place in the world of business. He has claimed that these paradigm shifts will be the most important ones to be witnessed in the next decade. These shifts include a set of major trends that started in the 1980s. Some of these include the regionalization of world economics, the greening of industry, the total quality movement in industry, the celebration of diversity within the workplace, self-managing work teams, the growing field of biotechnology, intellectual property as a key to wealth, fractals and chaos mathematics and virtual reality.

Paradigms and Societal Change

Before any major transformation in society can occur, paradigm shifts must first take place on the individual level. This shift from old to new has been described as being a very difficult process (Land & Jarman, 1992a). It involves changing one's mind, and according to Land and Jarman is a most formidable task. It is, however, only after a paradigm shift has occurred, when individuals have a new frame of mind to see the world, a new world can in fact be rebuilt (Land & Jarman, 1992a). This process leads us then to not only do things differently, but to do different things (Land & Jarman, 1992a), that will allow us to transform society.

Rogers (1983) who completed extensive research of major social change and found that if 5 percent of the population make a fundamental paradigm shift, then the established leaders of the society will begin to take notice that something new is happening. Once the 5 percent convince another 15 percent of the population (that is, help them make the shift), then a rapid, unstoppable momentum of paradigm shifts occur in the other 80 percent of the population. In other words, in order for a new paradigm to be accepted widely throughout a society a critical number of individuals must make the shift before a collective paradigm shift occurs. The process begins when paradigm shifters begin to question the prevailing values and beliefs of a society (Land & Jarman, 1992a).

As a society, we still seem to be entrenched within the old, mechanistic worldview. Yet it appears that we are moving into a questioning stage. As we have seen from this literature review, many individuals are questioning the old, mechanistic paradigm. However, transformational change at a societal level has not yet occurred. It may be that the numbers of individuals who have made the shift are still not sufficient to effect widespread change. Davis (1987) has stated that this shift will eventually occur, however

it will take time. He has claimed that the shift has already taken hold in areas of science and technology, and that by the turn of the century it will also take place in business and within organizations. Acceptance of a holistic worldview will finally reach the world of work. However, Davis has asserted that those individuals and organizations who make the shift now to a holistic worldview--instead of later--will have a "decided advantage in the future" (p. 206).

Rationale and Purpose for This Investigation

The literature review has illustrated that the world of work is undergoing a major transformation. The old story, based on an industrial paradigm, is no longer working. A transformation to a new story must begin. However, before a widespread transformation can take place, individuals must make personal shifts in how they see the world. The literature to this point has not adequately described how individuals make a paradigm shift, nor has it described the experience of paradigm pioneers. These issues need further exploration.

This is the fundamental purpose of this study: to further explore how individuals experience paradigm shifts and paradigm pioneering. Who are these individuals who first make the shift-the paradigm pioneers? What is their experience?

By discovering the answers to these questions, we may be able to better understand the concept of paradigm shifts and the process of pioneering. With this understanding, we may be in a position to help individuals make a paradigm shift and thereby transform society.

The Problem Statement

The purpose of this study is to investigate the process of paradigm shifts and discover the experience of paradigm pioneers. This study will explore this question, using a qualitative methodology, using in-depth interviews to discover participants' understanding and interpretation of their experiences.

CHAPTER THREE: METHODOLOGY AND DATA ANALYSIS

The purpose of this study was to explore how individuals describe their experience in becoming paradigm pioneers. Given this focus, a qualitative research methodology was used to examine this research question. According to Berg (1989) qualitative research methods try to explore "the meaning, concepts, definitions, characteristics, metaphors, symbols and descriptions of things" (p. 2). Essentially, qualitative research is concerned with the "essence and ambience" of a topic, the what, the how, the where of a topic.

A qualitative methodology was also used because it is based on a phenomenological perspective, which seeks to understand phenomena from the participant's own view point (Taylor & Bogdan, 1984). In this approach, the focus is to understand the person from their subjective point of view (Bogdan & Biklen, 1992), to explore how the person sees, examines and gives meaning to the events in his or her life and world (Taylor & Bogdan, 1984).

Characteristics of Qualitative Research

According to Bogdan and Biklen (1992) qualitative research has six important characteristics. In the following section, each of these characteristics will be reviewed.

1. Qualitative research has the natural setting as the direct source of data and the researcher is the key instrument. Thus researchers spend time observing or interviewing participants in their own settings. The rationale for this approach is essentially because researchers are concerned with context, and believe that participants' experiences can best be understood in regular settings where

participants experience their lives. In this study, interviews took place in settings which were natural and comfortable for each participant. In three cases, interviews were held in the participants' offices. One interview was held at my business office, because this was more convenient for the participant.

2. Qualitative research is descriptive. One of the goals is to collect rich data through interviews, transcripts, and field notes. Data were primarily collected through guided interviews. The study used an adapted version of in-depth phenomenology-based interviewing approach as described by Seidman (1991) which involves using a series of three 90 minute interviews. Each interview achieves three different but complementary objectives. Interview one is important in establishing rapport, while providing the opportunity to capture the life history of the participant (Seidman, 1991). The life history is the researcher's goal in the first interview. The aim is to have the participant put his or her experience in context, by having the participant tell the researcher as much as possible about the topic up to the present time in the participant's life. The second interview is devoted to exploring the details of the participant's experience. Seidman has suggested that the purpose of the second interview is to concentrate on the concrete details of the participant's present experience. The key is to focus on the stories of their experiences, instead of the participant's opinions. The third interview will provide an opportunity for the participant to reflect on the meaning of the experience (Seidman, 1991).

In the present study, I used two interviews instead of three. I collapsed Seidman's first two interviews into one; thus my first interview gave me the opportunity to build rapport, gather life and work history data and details of the participant's experience. After the first interview, the data were transcribed, and a transcript was given to each

participant. After the participant had time to review his/her transcript, a second interview was held. This second interview provided the opportunity for both the participants and myself to reflect on the meaning of the experience.

3. Qualitative research is concerned with process rather than outcomes. In this study, the focus was to have participants describe their own experience as paradigm pioneers. After the life and work history had been gathered, I began the formal data gathering part with one question: "Tell me about your experience with paradigm shifts". This interview approach is a story-telling methodology where participants react to a single, open-ended question in their own words and in their own way. The researcher provides few leads, and uses nondirective prompts and questions to elicit more information and guide the participant. Overall, I let the participant guide most of the interview. I asked the initial research question; then let the participants talk. I "jumped in" to ask questions, probe issues more deeply, or clear up points where I was unclear.

4. Qualitative researchers analyze data inductively. Researchers do not search out data or evidence to prove or disprove hypotheses they hold before entering the study. This study has not attempted to support or dispute an already established theory or hypothesis. In fact, in the area of investigation, little is yet known about the experience of paradigm pioneers. Therefore, this is an exploratory study, searching to uncover, discover and learn more about paradigm pioneers.

5. Meaning is an essential concern. Researchers are concerned with the ways in which people make sense of their world. Therefore, note taking, videotaping and audiotaping are important data collection strategies. In addition, the researcher must remain open to all of the participant's responses, without biasing, leaving out, or

reinterpreting the data based on the researcher's own assumptions or goals (Taylor & Bogdan, 1984). The focus is on the participants' meanings of their experiences.

In this study, I used audiotaping in addition to my own personal notes to capture the participants' meaning. In the interviews, I focused on having participants relate their life stories by providing examples from their lives. After each interview, I recorded my own thoughts and reactions to the interview. Bogdan and Biklen (1992) discuss that these notes usually have two parts: a descriptive and a reflective part. The descriptive field notes include the portrait of the participants', their physical appearance, dress, mannerisms, and style of talking. The researcher attempts to reconstruct the dialogue of the session. Further, a description of the physical setting, accounts and depiction of particular events, and the participant's behaviours are recorded. The reflective part of field notes details the subjective side of the researcher's experience. It includes reflections on analysis, reflections on method, ethical dilemmas and conflicts, researcher's frame of mind, points of clarification and personal learnings.

6. Qualitative research adopts flexible research strategies. According to McMillan and Schumacher (1989) most qualitative researchers implement an emergent design approach to their research. Thus, they make decisions about data collection strategies through the research process, as occurred in this study. For example, my original plan was to conduct two interviews, the first interview being the one designed to gather most of the data. The second interview would be one where I would relate back to the participant my interpretation of the meaning of what he/she said in interview one. However, soon after interview one was completed, I got an overwhelming feeling that our relationship was not that of researcher and participant, but that we were co-researchers.

All four participants were willing to learn more, and I intuitively decided to increase their role in the process. I thought that instead of the second interview consisting only of my relating my understanding of the data from interview one, wouldn't it be more interesting and worthwhile if both participant and researcher were actively involved in the process? So I asked each participant to read a copy of the transcript from interview one. I purposely had the interview transcribed word for word. I made no changes (e.g., spelling, grammatical errors etc.); I wanted each participant to receive his/her actual data. I then asked each participant to review the transcript for patterns, common themes, or units of meaning. In the second interview, we sat down and discussed what we both found. My rationale for using this strategy was to achieve a sense of shared meaning about the data. Instead of having the participant agree or disagree with my interpretation, our meeting would be a dialogue of both of our interpretations.

I found this method to be extremely valuable, not only on my part, but also for each participant. I was amazed at the difference between the first and second interviews. It was clear that all participants learned a great deal about themselves. As a result, one of the things I learned as a researcher was the value of trusting the research process, and using collaboration whenever and wherever possible. This strategy seemed similar to the philosophy of co-inquiry which states that the challenge is to create conditions of trust and openness where the participants are able to join the researchers in examining their own experiences (O'Connor & Wolfe, 1991).

The Interviewing Process

Much of the interviewing process is actually a matter of building a relationship with your participants: getting to know the participant, and allowing the participant to get to know the researcher (Taylor & Bogdan, 1984). Since the interview was my central method of gathering data, I wanted to make sure that I did it well. I applied two strategies to ensure that I conducted good interviews. First, I followed the guidelines of Taylor and Bogdan with respect to good interviewing. Second, I developed my interviewing skills through a pilot study conducted last summer.

The good interview. In the first interview it is important to establish rapport with each participant (Taylor & Bogdan, 1984). Taylor and Bogdan provided the following guidelines to help establish rapport in the initial meeting. I used these guidelines to help me achieve rapport in my study.

1. **Researcher Motives/Intentions:** It is important for the researcher to tell each participant his or her motives and intentions. This is important because it will put the participant at ease and begin the process of building trust.

To follow this recommendation, I first created a study information sheet (Appendix C). This sheet outlined the research question under investigation, as well as my own personal reasons for exploring it.

I used the information in this sheet twice. The first time was when I contacted the participants to see if they were interested in taking part in the study. In each case, I contacted the individual by telephone, explained the purpose of the study, and why I thought he or she would be a possible candidate. I then asked if he or she would be interested in participating in the study. All participants agreed and I scheduled the first

interview.

When the first interview was held, I once again used the information sheet and reviewed the purpose of the study. I gave each participant a copy of the sheet for his or her own use, then explained and asked each participant to sign a consent form (Appendix D).

2. Anonymity: I informed the participants that their participation in the study was completely voluntary and that their anonymity would be respected at all times. I informed them that in the final paper, each participant would be given a pseudonym to maintain confidentiality. Taylor and Bogdan (1984) have suggested that if participants are assured of their anonymity they will be more willing to disclose valuable information.

3. Final Word: I also explained to the participants that they would have the final word on what they said. I explained that this would be accomplished by giving each participant a copy of the transcript of the interview and the opportunity to read and edit their transcript to reflect their true ideas and thoughts. I also informed them the final document would combine their interpretation along with my interpretation of the findings.

4. Money: Taylor and Bogdan (1984) believe that money can corrupt the research relationship. As a result, I did not provide money to participants. I explained this point to each participant, and in each case there was not a problem with the issue.

5. Logistics: I explained the date and time for both the first meeting and the second meeting. I also stressed that I would maintain the interview time within a one-hour limit. The individuals who agreed to be part of the study are all extremely busy people, so I thought it was important to keep the interview within the pre-agreed time limit.

Developing interviewing skills. Although though I have spent several years working as a career counsellor, and have taken courses in counselling theory and skills, I felt it was important to build and develop specific research interviewing skills. As a result, I conducted a pilot study as part of a graduate independent study course during the summer of 1992. In this study, I interviewed four people to get their opinions about the major trends impacting the world of work, and the skills individuals will need to be effective in this changing workplace.

This independent study was conducted for several reasons. First, I was and am personally and professionally very interested in learning about the changing world of work. Second, the independent study revealed to me the research area I was exploring was feasible and worthwhile (Bogdan & Biklen, 1992). Based on that experience, I concluded that the research question under investigation in this thesis would provide a rich source of data.

Finally, the independent study provided me the opportunity to develop my interviewing skills. During the course of the independent study I interviewed four individuals to ascertain their opinions about the changing world of work. Since I knew each of my participants on a professional basis, I found them all to be quite comfortable with me.

I selected four basic questions to serve as guidelines during the interview. The questions were: In what ways do you feel the world of work is changing? What emerging trends do you see happening over the next 5 to 10 years? What skills, qualities and abilities will individuals need to deal with the changing world of work? How are you personally dealing with the changing world of work?

This was an extremely valuable learning experience. I learned the value of asking good open-ended questions, and discovered the importance of rapport as a means of having the participant open up to the researcher. I learned to appreciate how active listening skills such as open body posture, attending to the participants, and smiling play a crucial role in eliciting data. Finally I learned about the enormous sense of gratitude a researcher feels for the participants. When people open up and reveal their thoughts, opinions and ideas, and do so willingly, one cannot help but feel a deep sense of gratitude for their help.

My Role As A Researcher

The question under investigation in this study has been one that I have been thinking about for several years. In fact, I can remember the exact moment when I first began to get interested in this research question. It was a Monday morning in August of 1991. I was working on a project to coordinate a community wide information fair on training and retraining opportunities for residents of the city of Hamilton. It was the first large meeting we were having, where we invited many representatives from the fields of education, government, business, and community agencies to get their ideas and support for the event. During the meeting, an individual said something to the effect that "the world of work is no longer what it used to be, in order to be effective in the future, people in today's economy must make a fundamental shift." Immediately, I said to myself, "What does this mean? What is the shift? Who has made the shift? Have I made the shift? Has he or she made the shift? How do we know when a person has made the shift?" These

questions were planted in my mind and began to ferment.

It was not until I began to study Holistic Education as part of my Master's degree that this question resurfaced. After taking the course, I realized what the shift meant. I also realized the kind of shift individuals would have to make. However, I was not sure how we could help people make the shift. This then led me to my interest in this research question.

One of my fundamental professional and personal interests is to help people develop the skills to deal effectively with an ever-changing world of work. What I have come to learn through my professional work is that a holistic worldview may play an important part in helping people deal more effectively with change and with a new world of work. In this study, I will try to explore and understand the experiences of a few individuals. My goal is to understand their experiences with paradigm shifts and pioneering.

As a researcher, I already know that objectivity will be a unique challenge. I cannot claim to be an objective researcher. Based on my own worldview, I subscribe to a holistic paradigm. Thus, all the data I have researched so far and will continue to gather will be done through this lens. This is not necessarily a problem. It only becomes a problem if I fail to acknowledge this bias.

To help me uncover my own particular biases and assumptions, I planned to use Hunt's (1987) three R's of reflexivity, reciprocity and responsiveness. According to Hunt, reflectivity refers to the researcher's ability to understand his or her research from the perspective of the participant. In effect the researcher becomes the participant. This is where I encountered my first "research problem". I intended to have a friend interview me.

However, the day the interview was scheduled, my friend called informing me that he could not do the interview. The dilemma I faced was that all my first interviews with my participants were already scheduled, and they were to begin the following week. I did not have appropriate time to find someone else to interview me, so I attempted to carry out a similar process myself to uncover my assumptions and biases.

Reflexivity

First, I sat down and attempted to identify my own biases and assumptions. My first assumption was that I see the world through a holistic worldview or lens. Therefore, I took an opposite viewpoint. I said, "Come on, you don't really think this worldview has any relevance?" So I went to the library, sat down at a computer terminal and did a literature search on any possible individuals who have views that conflict with the holistic paradigm.

Ironically, what I found only seemed to strengthen my present bias. Using the key word holistic, I located 115 sources and journal articles. Each source talked about the emergence of a holistic paradigm, from such diverse fields as education, business, engineering, accounting, medicine, etc. So this holistic worldview seems to be emerging in many areas.

My second bias was that a potential conflict of interest could have existed. As a self-employed individual, I earn my livelihood doing seminars and workshops helping people deal more effectively with a changing workplace. An argument could be made that a potential conflict could exist. The entrepreneurial side of me may always be looking for potential business opportunities. The results of this study could possibly very easily be used to form the basis of a seminar, workshop or publication. Therefore, there was the

chance that I could be biased during the study. For example, I could neglect to pay attention to certain factors which may not fit the data that I would like to find. Further, my motivations at times could be driven not purely for research purposes, but for business purposes.

So how do I overcome these biases? Well, I thought about this for some time and I do not think I can. All I can do is be sensitive to these biases as the research process unfolds.

Reciprocity

Hunt (1987) had identified the second R as reciprocity. Research should be of value not only to the researcher but also to the participant. There should be a shared value to both parties for undergoing the experience. In fact, I have already experienced reciprocity in my independent study. For example, after one interview a participant told me that she found the experience to be extremely valuable. She told me the interview allowed her to take the time to think about her work. She proceeded to tell me that the process actually helped her prepare for an upcoming job interview. In terms of the present study, I hope that participants will be able to gain a better understanding of themselves and their own sense of who they are, and why they are who they are. I also hope that they find some specific application of this knowledge to their present lives.

Responsiveness

Hunt's (1987) third R was defined as responsiveness. This means that the research process is viewed as ongoing, continuous and ever-changing. I believe I have

already displayed this characteristic by changing my focus to the spirit of co-inquiry as discussed previously in this section.

Selecting Participants

The criteria used to select participants were based on the characteristics of paradigm shifters and pioneers identified by Barker (1992). Barker has identified paradigm shifters and pioneers as individuals who are usually the first to make a shift. They are individuals who are always asking questions, challenging the rules, and experimenting with the status quo. Their words, language and actions will be consistent with the new paradigm. They will see the world differently than most people. Barker referred to these individuals as wild ducks. He claims they are generally easy to spot; however they are rare, so there will not be many of them around. I used the above characteristics as a an initial guide in selecting participants for this study.

I focused on the people who work in the human resources development field with the Hamilton-Wentworth region. Since this is the area I am most familiar with, and is the area in which I know most people, I thought I would be in a better position to "spot the wild ducks."

I identified four potential individuals and then determined their suitability in two ways. First, I compared them to the characteristics outlined by Barker. If after this comparison I felt that these individuals had these characteristics, I approached them and described what I was attempting to do in this study. I asked them for their understanding of the concept of paradigms, paradigm shifts and paradigm pioneers. In each case, every participant was quite aware of the concepts. I then asked them if they viewed themselves

as paradigm pioneers. My rationale was that if an individual viewed him/herself as a paradigm pioneer, it would then strengthen my own assessment of him/her. In every case the participants felt they could be considered to be paradigm pioneers and agreed to participate in the study.

Below I have presented a brief description of each participant and my relationship to him/her.

Paul, 54, took part in my independent study. I have known Paul for several years on a professional basis. In my observations, Paul demonstrates several of the key characteristics of a paradigm pioneer. He is a management consultant who owns and operates his own consulting business. What I have always found about Paul is that his thinking always seems to be ahead of his time. In one meeting in particular we were discussing how we could turn the local economy around. Paul took a few minutes to explain his views. He discussed a holistic plan for economic renewal, where an economic vision for the community would be linked to a trained work force, and an educational and training system would be in tune to the economic vision. Once I heard him, I felt, "Wow, this guy is on to something."

Peggy, 45, also took part in my independent study. I have known Peggy for over 5 years. She is a chief executive officer an organization involved in training and development. In my many years of working with Peggy, she has consistently been referred to as a "wild duck" by many colleagues within the Hamilton-Wentworth community. In fact, the very first time I met Peggy I was a member of a community committee looking at employment and training issues for people on social assistance. At the time, Peggy was self-employed, and asked to address our group. She came in and

"blew the group away." She proceeded to present her views of the work our group should have been doing. At the end of the meeting many of us were questioning who was this person and who does she think she is? Since that meeting, Peggy has continually has this reaction within the community.

Pamela, 40, is a friend and colleague. She is a manager within a social service agency, and has a strong commitment to human resources development within her industry. She is viewed by many to be a paradigm pioneer. My first meeting with Pamela was somewhat similar to my experience with Peggy. We were part of a course we were both assisting in teaching, and the first time I saw her stand up I noticed there was something different about this person. As I got to know her, I saw that she clearly thought and acted differently from most people.

Patrick, 45, is an executive director of a business organization within the Hamilton-Wentworth area, which is a fairly high-profile position within the community. I first thought that Patrick could be a possible participant after I observed him in a community meeting. He was discussing the importance of training to competetivenss, and I felt his thoughts quite leading edge. Based on his presentation at the meeting, I intuitively felt that Patrick possessed many of the qualities of a paradigm pioneer. This was confirmed later when his name was suggested to me by Peggy as a possible participant for this study.

The First Interview

Bogdan and Biklen (1992) have stressed that good interviews are those where participants feel at ease, and talk freely about their experiences. As an interviewer, my role was to demonstrate my personal interest in my participants. I accomplished this by

being attentive and aware of their needs. For example, when I arranged the interviews, I did so at locations and at times that were most convenient to the participants.

I began each interview with some small talk (Bogdan & Biklen, 1992). I asked each participant, "How is your day going?" In each case, participants quickly began to discuss a major highlight of their day or a project they were working on. As the conversation continued, I looked for opportunities to bridge our discussion to the study and the purpose of the day's interview. My goal was simple, but important: to make the participant feel relaxed, and see the process as an enjoyable and worthwhile one. Since I knew all participants to varying degrees, we were able to get to the interview process fairly quickly. Early in the interview, I informed each participant once again of the purpose of the interview. I also explained my role as a researcher, and discussed the confidentiality of the interview.

During the interview I demonstrated interest through active listening. I nodded my head, smiled, showed appropriate facial expressions, and maintained an open body posture. After the interview I thanked each participant, arranged to deliver the interview transcript, and set up the date and time for the second interview.

Learnings from the First Interview

One of the goals of interviewing is to get the participant to talk freely and thereby obtain a rich source of data. I think I was successful in accomplishing this goal. Patrick commented on how valuable the process was for him, and added, "It's also a credit to you that you've been able to establish the rapport and the style that allows that to happen. Not a lot of people can." So he felt I was successful in creating the rapport, and in allowing him

to be comfortable enough to be open.

The first set of interviews yielded 144 pages of combined data. The second set of interviews yielded a total of 103 pages of data. Based on these figures, I think it would be safe to conclude that the participants spoke openly and liberally about their ideas. One of the concerns I had before conducting the interviews was, "Will they even speak?" Well, I was quite amazed at how much they spoke, and felt a deep sense of gratitude to the individuals for sharing so much of themselves. In a field note I commented, "I have been increasingly feeling a great deal of gratitude for each participant. It's amazing. You ask people to help you, and not only do they give of their time, but then they are so willing to share of themselves. I felt indebted to all four of these individuals for their commitment and willingness to help".

Limitations

Every investigation has inherent within its design limitations which may affect the results. This investigation is no exception.

One of the limitations of this investigation which must be considered involves the generalizability of the findings. In this study only four participants were interviewed. As a result, the findings and results of the study can only really be generalized to these four individuals and only during the period of time when the data was collected. So caution must be taken when attempting to apply the findings to a broader population.

Another potential limitation concerns how participants were selected for the investigation. The selection criteria used were based on Barker's (1992) characteristics of paradigm pioneers, yet the ultimate decision was made by me and based on my own

knowledge of each individual. This does not imply that the participants of the investigation were not pioneers, rather my decision could have been wrong. It may have been useful to support my own decision with the views of other people who might have also been in a position to judge or comment on whether the participants were pioneers.

The final limitation deals with my skill as a researcher. Since this was the first qualitative research based study I have experienced, one could assume that mistakes were made along the way. The pilot study which was conducted prior to this study was designed to develop my research skills so as to minimize any potential limitations due to my skill as a researcher

Data Analysis

Bogdan and Biklen (1992) have defined qualitative data analysis as the "process of systematically scaling and arranging the interview transcripts, field notes, and other material that accumulate to increase one's own understanding of them and to enable you to present what you have discovered to others" (p. 153). So the vast array of data needs to be reduced to what is most important and relevant to the study in question (Seidman, 1988). The real trick according to Seidman, is to reduce the volume of data, without losing its essential characteristics and meaning.

This analysis can be completed in the field or after data collection (Bogdan & Biklen, 1992). For novice researchers, a blended strategy was recommended, but analysis after data collection was considered best. I found that it made sense to begin some preliminary analysis after the first interviews. The bulk of the analysis in the study took place after all the data was gathered. I took the advice of Bogdan and Biklen (1992) and took some "time off from the data." I distanced myself from it for about 2 weeks. Seidman (1991) has recommended that to take full advantage of what the data offer researchers must give themselves ample time to study the information gathered. I was prepared for this, but I was really surprised at how long it took me. My first step was to "tame the chaos" (Ely, Ansul, Garner, & McCormack-Steinmetz, 1991). I wasn't aware of this at the time, but I took an almost funnelling approach to the analysis.

In my first step I reacquainted myself with the data. I did this by listening to the audiotape recordings of the sessions. I found this very useful, because I began to "get the feel and tone " of each participant's words and for the study as a whole.

I then listened to the audiotapes a second time along with reading the transcripts. Throughout this second process I scribbled notes, thoughts and possible codes and categories. I actively searched the data for patterns, themes, and regularities (Bogdan & Biklen, 1992).

I read the transcripts a final time without listening to the audiotape recordings. I observed in one of my logs, "Now I find that whenever I read these transcripts, I notice that it's not my voice I hear, but that of each participant, every nuance, expression and emotion. I don't ever remember reading any sort of text before and having that happen to me." I wasn't sure whether this was good or bad, but I continued with the analysis.

By this time I had a good sense of several categories and I began to combine the participant transcripts with some thoughts I had written after each interview. I labelled a file folder for each category and to cut out parts of each transcript which fell into the appropriate category. I labelled each piece of narrative with the participant's name and interview number and filed it within the appropriate folder. After doing this, I found rather quickly several categories that seemed to be closer in describing the data than others. I also created a miscellaneous folder for pieces of data that seemed important but did not appear to fit the categories that I had developed to that point.

Once these file folders contained all the pieces of narrative, I went to work on my computer, using my word processing program to re-create the file folders I had created manually. I created a file for each category and then searched all my participants' files for the sections fitting under the category. Once I completed this for all categories, I printed out a complete copy for each category. I once again read through each category, this time "funnelling down" the data even further.

I found this to be helpful, but it seemed to confuse me once again. At some points the data was clear, and at other points the data became confusing to me again.

I realized that part of the reason for this was that I was struggling to find a "voice" in which to present the results (Ely et al., 1991). Ely et al have suggested many different approaches to dealing with the data such as working a little bit each day or in larger chunks in extended periods of time. I found myself using both strategies. Initially I found it useful to take extended periods of time to read and listen to each participant and do some coding.

Then I found it useful of use smaller sections to time and focus solely on specific themes or patterns. So over the course of a couple of weeks (which seemed to turn into months), I would take one theme and read over the data from each participant, attempting to really identify the true kernel of what was being said. Finally, I found myself taking longer blocks of time in the writing stage. This approach seemed to work well, though I did get frustrated with the confusion I began to feel at several points in the analysis.

Yet even though I took all of these steps I still didn't feel pleased with what was emerging. It did not feel right to me. More importantly, I did not think I was presenting my participants in a manner that did justice to their words: intuitively it did not feel right. Then a couple of breakthroughs occurred. I was re-reading some material from Seidman (1991) and had significant insights which were helpful. First, Seidman stated that while working with data, one can typically lose confidence in one's ability to sort out what is meaningful and important. One may begin to feel doubt about what one is doing. These words spoke to me. The answer suggested was to trust oneself and focus on letting the interview "breathe" for itself.

Then I found out there was no one right way to share interview data. I found part of my struggle came from "trying to do this right". What I finally learned was not to worry so much about doing it right, but rather doing it in a way I felt presented the stories of my participants in the best possible way. I did find myself being a little bit of a perfectionist at times. In trying to get it right, I also began to procrastinate. In so doing, I think I found myself losing sight of what was really important-the stories of my participants.

Finally, I learned the value of presenting the participant's profile in the first person. Seidman (1991) suggested that presenting the actual words of the participants themselves is a very powerful way of reporting the data. I was not really sure what this meant. Seidman referred to the work of Terkel (1972) specifically a book entitled, Working. I found the book, read it, and did see the power of having the story of the participant told in the words of the participant. Eureka! I had finally found "the voice". The voice came from staying true to the participants' own words. "I cannot stress too much how important it is to use the first person, the voice of the participant, rather than that third-person transformation of that voice" (Siedman, 1991, p. 93). Not only did this make sense, but it also seemed to resolve the struggle I was having in presenting the thoughts and words of my participants. So I went through all the data again, this time identifying what seemed most important and presenting the data in the participant's voice.

CHAPTER FOUR: THE FINDINGS

This section will present the findings from the investigation in two sections. The first contains the data presented in the form of participant profiles which is comprised of three parts. The first part provides a summary of the participant's background, and is followed by the participant's own reflections on his/her experience with paradigm shifts and pioneering. The data are presented in the first person and are taken from the first interview. I made every effort to maintain the integrity of the participant's words. There were a few examples where some data has not been included or has been edited in order to strengthen and clarify the participant's ideas. The final part of the profile presents the key themes and interpretations of meaning made by the participant in the second interview. The data in this part is presented under the theme headings, which were identified jointly during the second interview.

Paul's Profile

Paul's Background

Paul grew up in the Europe. At 21 years of age, he graduated as a chartered accountant. He had spent 5 challenging years working full time and taking courses in the evening. After obtaining his CA, Paul began to consider leaving his country and living in another for a couple of years. He considered several places throughout the world, and eventually decided on North America. "I knew then that North America was where things were going to happen." So it seemed to Paul that North America was a good bet. Some of his friends suggested Canada over the United States. Then one

day in a local newspaper, there was a job advertisement for an accountant position with a firm in Canada. He decided to apply and eventually accepted the job offer and came to Canada.

He stayed in the job for 2 years, after which he joined a large manufacturing company in a training position. He was in the training position for 1½ years, before he was promoted, and for the first time in his life he was heading up a department in a division and had 28 staff reporting to him.

Paul moved progressively up this organization, but reached a point when it was time to change. He toured a company where he was seeking a job as Chief Financial Officer. As he toured the company he noticed there was a marked difference in atmosphere compared to his previous firm. The company decided to offer him the job, and within 10 seconds of thought Paul accepted the position. "I felt the chemistry was right and it meant that I didn't have to move away from the area."

Within two years, the company experienced a fast growth spurt. It was divided up, and Paul began to have more and more international experience within his job. He eventually became the President and Chief Operating Officer of the company.

After about 4 years, Paul joined another company in the technology field. During his term, there were some undercurrents and challenges within the senior ranks of the company. There was a power struggle within the board, as one group wanted the company to move in one direction, while the other group wanted the company to go in a different one. Given the situation, Paul decided that it was best for him to leave the company.

Paul then made an important decision to start his own business, which has been

going quite well over the past few years, and Paul is enjoying the challenge.

I have tremendous respect for Paul. He is an extremely intelligent individual with one of the sharpest minds I have ever encountered. What I was particularly impressed with was his communication style. He listened intently to each question, took a moment to think of his answer, and would then produce a clear, concise, and rich response.

Paul related several experiences with paradigm shifts. The two that were the most important in his life were: when he decided to come to Canada, and when he decided to leave the corporate world to set up his own business.

Our discussion focused on these and several other paradigm shifts that Paul has experienced. Our discussion also focused on key factors that were important in shaping Paul in his life.

Paul's Experience With Paradigm Shifts And Paradigm Pioneering

"A paradigm shift, to me, means a major change from one situation to another, so it means recognizing whether change is happening and then doing something about it. In my personal life I guess one of the biggest factors was deciding to go on my own in a career rather than look for a new corporate position when I left my last corporate position in early 1991."

"I had been in the corporate world for more than 20 years, and to decide to go on my own really arose from the fact that one, the market in the corporate world was difficult as part of the major recession, as we call it, or time of change, and secondly, I wanted to see if I could do something on my own. I had always been in corporations where things had been started by other people and I could join them at stages where they were mature

in the case of the very large corporation and the technical company. This was a major change in my own philosophy, my own way of life and...so I see that as a major change in my life."

"It started when I saw the struggle developing within the technology company I was with. I realized that there was a possibility that I would end up outside the company and so I started to say to myself, 'Well look, if this works out and I am outside the company, then what do I do? Do I look for another corporate position or do I do something on my own? And if you look at something on your own you're looking at buying into a company, starting a company, or being a consultant, and using your skills for other people'"

"I was not averse to looking at buying into a company but I felt that to be truly in control and do my own thing, when I wanted and how I wanted and to help other people. The consulting route probably suited me pretty well."

"In my years as executive vice-president I was in fact a consultant to the owner of the company and so I'm comfortable in that position. And as it turned out as I left the company and started networking and I did get some consulting assignments which got me off to a good start in that field and I've been really quite busy ever since. But I think it was the realization that I could again be outside the corporate world and did I want to go back into it, recognizing the changes taking place, or was it wise to try and look for something else or was it wise to do my own thing?"

"I kind of relished this move because what I realized is that what makes people interesting are the number of different things they do, and what brings people opportunity is variety in their background."

"I can remember early in my career it was highly admirable if you were a long time with one company. In the modern world it seems to be that people value the person who has a number of experiences and has seen many different things because they think that such a person is flexible and adaptable and can adjust. I think at the senior level in a corporation you have to realize that there's a 3-year time horizon when you join a company; you spend a year getting to know the company and the market and deciding what to do, the second year you implement things and the third year you monitor what you've implemented and then you've probably run out of ideas and it's time for someone new, because this is a world where companies and markets are changing extremely quickly and the ideas that you bring in won't be the ones necessarily needed to continue moving that company forward."

"Another major paradigm shift in my life would have been moving from the culture and country where I had grown up and taken my formative years and my training and moving to an entirely new country and cultural atmosphere. A major paradigm shift on a personal basis, and one which on reflection was probably the smartest move I ever made in my life because it made me look at things from my own point of view rather than within the framework of what I had been used to growing up. So I got away from all the influences I had ever had which had shaped me and I decided I'm going to shape my own career and thinking, be it religion, be it jobs, be it way of life, etc."

"I made a determination that I had to get away from home and I felt that going overseas would be a good experience for a couple of years. It wasn't necessarily going to be permanent but I wanted to do something very different...and be truly responsible for myself and shape my own thoughts. So I made a very radical move and it was a planned

move in that respect."

"Sometimes you do things of your own volition and sometimes things are forced on you, so in that respect the experiences are somewhat different, but I think the key thing in life is...acceptance that you can't change the past and that you accept what life deals you and then....make the most of it."

"When I left the technical company it was not a planned move. I decided that rather than feel sorry for myself and be cynical that I would say, 'Hey this is an opportunity, I've been 15 years in one place, it's now time to do something different anyway so this is good.'"

"So I made that determination and adopted a very positive attitude. I think one of the things that I've learned in life is that you can choose how you're gonna feel and you can choose to feel hard done by or you can look upon something as a new opportunity in life."

"I now feel, in retrospect, that I should have left a couple of my corporate positions earlier than I did. I think I was not learning in the last couple of years at the first major company I was in and even though I was still learning when I was president of a major corporation, I had been there a long time...it probably would have been wise to move on earlier. So again, you can choose how you're gonna feel."

"Moving from a very large corporate structure to a very small company was another shift because in a large company things are pretty set, you know, the systems are in place and you do what the company directs. When you move to a small company and you've got a lot of background you're expected to start directing that company in the way it operates. And so moving from a very large international corporation to a small firm with

international aspirations was a major shift in my career and a very exciting one."

"The challenge then was to see the company through stages of growth and I found that, you know, managing a company at the level of 3 million dollars was very different from when it got to 10 million and 20 million and a 100 million and a 150 million. So I continually had to adjust my style to new levels of sales volume, and as we started off with literally one location, just bought into a company in France, and then eventually we ended up with 19 locations in 11 countries. So I continually had to adjust the way I acted and thought. There was continual change and being in the position that I was in I got involved in everything that was going on. For example, as we grew in the States, we realized that crossing the border cost us 10 percent on every product sold in terms of duty, and that was adding up to a lot of money, so we made a decision that maybe we should, you know, locate in the States and build down there and instead of paying money to the government we would pay money for property and what have you in the States. So I was given the task of choosing the location and getting involved in what machinery should be there, you know, designing the whole thing so, you know, that was fascinating. I got involved in hiring people in Australia. For example, I did a market study, even though I wasn't a marketer, I did a market study on one of the products in the US market and I called in the US people, the Canadian people, so we did a cross-border sort of survey and made recommendations to the president and...you know, all the start-up operations overseas, I was involved in them. I learned about tax; over international taxation, I learned about financing, what made bankers tick and not tick. So I was continually learning and adjusting as the company changed and grew, and so for me it was fascinating because I was always learning new things and life was never dull. See, I don't like routine and so I like doing new

things and the company gave me that opportunity. So I guess that was it, it was continual change and that's what I enjoy."

"Moving from a management position into 'the top' position was another shift. This paradigm shift related to power--I moved from a position of influence to one of power--and it took me a while to learn that there is a major difference. When you get the position of power then you have to learn how to use it effectively and you realize that people listen to what you say, and you know, being misinterpreted, people can go off on directions based on casual conversations and so on."

"Now, do I create the Shifts? I guess to some degree I have because when I feel when I've joined an organization I don't want to join a whole host of organizations, I join a few and I try and make a difference and so I apply the skills that I've gained through life and I try and think what should be done and go ahead and try and make it happen. So in that respect I suppose it could be said that, yeah, I've been involved in some of the Shifts that have taken place, the creation of organizations, the redirection of organizations and, certainly some of them haven't been within my field but I've learned about them as I went along which is part of the process you learn in business or in life generally: that you can adapt your skills in so many different areas."

Factors Influencing Paradigm Shifts And Paradigm Pioneering

Attitude. "Well I think it's mostly in a person's attitude. You know, people talk about empowerment today, of getting people involved and or in the process. Well for as long as I can remember I thought that there's self-motivated people and then there's followers and the self-motivated person tends to get out there and do things and not worry too much about the consequences to himself or herself. The followers like to know what has to be done, when it has to be done and who they report to and what their little box is and so on, and I've always been nervous of job descriptions for that reason. I think it puts people...tends to focus people in an area without knowing what goes on in the rest of an organization and I've never been comfortable with that."

Self-motivation. "So I see an attitude of being self-directed and self-motivated and yet a team player is important. You recognize that some people don't want to be disturbed and they might do a great job in what they're doing so we'll let them do the best in what they're doing. But I think to feel that we can empower everyone and make them magically responsible and contributing is a tough call. What I think we should really have to teach people is how to be self-motivated, and once they're self-motivated if they can make that shift, then they will automatically be empowered. I think self-motivation means you don't have to have someone tell you, hey, this has to be done. And when I was in companies I would never be satisfied with the status quo and that's why I got so frustrated in major corporations where everything was dictated to me and I became a little bit of a maverick in some respects, because I was trying to find ways around them (laughter). So there was that element of me that, ah...a little bit of a redneck sometimes. You learn to make that

work for you. But I think that I've been an observer of myself and I have learned from different situations, I've learned a lot from people and I listen...I think I listen well. I sometimes...you know, we all tune out sometimes obviously, but if I think there's someone who really has something to say then I try and learn from that. And I mentioned that I've read quite a lot, I took a course in philosophy and stuff like that, and so I'm interested in life and...perhaps, you know, that arose from my early religious experience, religion is about a way of life and...so you became aware of you as an individual in relation to a God or in relation to the people in your church and how they felt about you. So you became aware of yourself as a human being and perhaps--I mean it hadn't occurred to me before--but perhaps it was the thought of there's someone watching, like this God that they talked about, and therefore you looked at yourself and said, well, do I measure up? I don't know, I mean I suddenly just thought about it."

Don't be afraid of change. "Another one of the key things to me has been not to be afraid of things. You know, the more times you do things that you're not prepared to do, things you're not prepared for, the more you realize that you can do these things. So it's a matter of gaining the self-confidence to attack new challenges and accept them whether they turn out well or not, because we don't always succeed in everything we do. I would say that learning not to be afraid is a key factor and indeed to welcome new challenges. Look ahead and not look backwards, because you can't change the past, you can only influence the future and make something happen in the future. So don't be afraid of change. Moving, for example, to Canada by yourself, you know, could be considered by some to be daunting, but it was a very exciting and challenging time and I enjoyed it."

"So when you've made a major change and you face another situation where you

know that change can occur, you look back and say, well I've done it before I can do it again, so the last thing that I would say is try to be flexible and adaptable. It goes back to what I said earlier that you've gotta develop a mind-set that says you are the centre of things and you are the only person who can develop an attitude, you're the only person who can makes things change so you've got to know yourself and you've got to challenge yourself and sometimes you really have to push yourself to really make a move which perhaps you don't like. So it's being willing to look at yourself a little bit as an outsider and to say, 'Hey come on you've gotta do this', then move in that direction. I think that's the key. So it goes back time and time again to attitude. I mean, attitude, attitude, attitude, is everything and...if you're basically an optimistic person and you see the sunny side of life then you're much more likely to succeed than the pessimist who sees danger in every turn. So I think attitude, personal attitude is...is everything."

Do your best. "Even though I can be apprehensive about making a major change if I feel right I can determine that I will enjoy, and if I find out I don't enjoy it, then I've got another choice [chuckle] to look for something different. We all have choices in life and so we can't look to other people to make them for us, we've to decide for ourselves, and we decide on the frame of mind in which we approach them. So I always tended to have an optimistic outlook, and that if you do your best things will work for the best. I am motivated to do the best that I can do in any situation and I've never had particular targets to do this or do that, I've operated very simply, you know, just do the best, and I guess (chuckle), if I look back in my life that was advice that came from my father and my mother--do your best in everything you do; so you're having a hard time in school, well just do your best."

"So I've always had that attitude, when I play a sport I always play the hardest I

can...I like to win, I don't think I'm a killer competitor, on the other hand, I (chuckle)...if I lose to somebody who's better, so be it, it's not going to worry me. But I play hard and I work hard and it brings its own reward, it brings rewards to me when I feel I've done something well. If I've played a bad game of squash or tennis or something, you know, I know it but I know that I can do better and I'll do better next time. If I do a poor job in a meeting or if I do a poor job with a report or something...you know, I'm my own worst critic, I know when it's happened and I'll do my darnedest not to repeat mistakes that I've made."

Being fit. I was always a good athlete and being fit is part of, in my mind, being effective in life, so that's one thing that shaped me. And that gave me, being good at sports, gave me a competitive spirit, so I'm competitive...I hope without being overbearingly obnoxious (chuckle).

Growing up in a religious atmosphere. "I think another thing that shaped me is growing up in a religious atmosphere of fundamental Christianity. That shaped some of my ethics and values although I'm not a religious person today, and that was one of the adjustments I made as I came to a new country and got away from the influences that I had, I had to make my own determination of how I really felt about that."

Early ambition. "Another thing that shaped me was being put into a position, at a very early age, where I was surrounded by people who had a lot more money than I did. At age 10, I got a scholarship to a 'rich school'. All the kids had more money. I had, you know, literally none. They were able to do a lot of things that I couldn't do and that frustrated me at the time. It influenced my early ambition, which was very simple--to be able to give my family the things that I thought that I had missed in growing up. When I reached, round about the age of 30 and I felt...I knew that I had achieved that and so it

wasn't any longer something that was important to me. So I mean that was a milestone that I had achieved. I can remember earning \$10,000 a year and thinking, 'Wow, (chuckles) if I never earn another penny, I'm in heaven.' I mean that shows how old I am. I realized it was a pretty shallow ambition because the important thing was, you know, relationships with people and interest in life and variety and so on and so on. But, hey, in your early 20s and late teens, you're not really formed, you haven't really worked, you haven't had much experience, you've got a very narrow view of life, so I hope that I have learned from life that there were some things that are more important than others."

Discipline. "Another thing that shaped me was when I left school and had to work during the day and study at night; those were 5 tough years in terms of the time required because now I was travelling each day apart from a full day's work and 3 hours probably studying in the evening, so it's a real discipline, so I think I learned to be disciplined and...and in that 5 years you learn a lot in the...field of study. So it opened my mind to new things."

Learning and reading. "I've also always read, be it magazines, be it newspapers, be it books for fun or books for learning. I've always done that and in the 12 years after I qualified as a CA, I took evening classes every single year in different topics. So again I was interested in a variety of things. I took philosophy one year, I took French another year, I took economics another year, business mathematics another year, and so on, so I did a lot of different things to continually challenge myself and learn and improve my performance."

"Having an older brother and sister who could read and write and do the things I always wanted to be able to do the same thing. And even before I was old enough to go to

school I wanted to go to school. I can remember my mother and aunt laughing at me because I wanted to go to school but I ah...so it...that's always been part of me and the fact that I...I was reading the encyclopedia, I was kind of interested in life, I mean I wasn't an academic by any stretch of the imagination but I was a fair scholar. But I was always curious. Not so much in scientific matters, I didn't have that curiosity but I've always, as I mentioned earlier and in the other write-up, I've always liked reading and looking at different ideas for things and ah...I think I'm a pretty quick study, you know, if I get into something I get comfortable with it fairly quickly."

Influence of parents. "Early in life my parents always encouraged me to do my best. And for example if I didn't do well in a school assignment they weren't the type of parents that said you're grounded for a week or anything like that, or you don't get any food tonight, they'd say, 'You know, it's a shame and perhaps you'll do better next time and ah...can we help.' So I always knew...and it's interesting, if you asked my children they would say the same thing, they would say, you never criticized us or withheld anything, but we always knew we had to do well and...so there's something in the culture that's my tradition that encourages people to do their best in a situation. And even when I haven't wanted to sometimes, to take an example, the first year I was at (the rich school) there was a boxing competition, well if I had stopped to think about it why would I try to do well in a boxing competition? And it turns out I won my weight, which I didn't know meant that I was automatically on the school team. So I boxed for 6 years and went through 6 years in a sport that I think is just utterly stupid (laughter) but it arose simply because of, well I was in it, you do your best. And in soccer if the ball was going out a lot of people would give up chasing it, I never did, I always went the extra. And ah...it was innately in

me, it wasn't something I...it just became my style in life so...and that follows me today, I mean I still try to do the best I can in a situation."

Making a contribution. "I try not to bite off too much because if you bite off too much then you can't really give anything substantial to a situation. So I try and limit my activities and if I know I'm not making a contribution I would rather back out and do something where I feel I can. Ask me where all that came from and I can only say to early style of upbringing. I mean there were things I didn't like about my upbringing, you know, and I'm sure we can all give examples of that but on balance I would say I was given a sense of values and the desire to do things right. Maybe part of that was being in a family of kids where I had an older brother and sister and maybe just trying to keep up with them made me try to attain things, achieve things. I don't know. I mean that ah...(chuckles)...that's the way it happened, I guess. You know, obviously when you're young you don't rationalize these things, you don't think through them. But in retrospect I guess they all hang together."

Awareness of change. "Another thing we talked about was looking ahead and having an awareness of change. And I'm trying to think why...if I do that any differently from anyone else, why that might be. And I can only say that I'm interested because you know the comment I made earlier, you can't change the past but you sure can do something about the future, and if you're put into a position of responsibility in a corporation, then you have to look ahead. And when you're dealing with a corporation which has international operations therefore you have to look at world trends and adopt an international outlook. And so having been placed in that position and doing a lot of strategic planning, it became part of my modus operandi as I was making day to day

decisions they had an eye for the future. And if I go back further, making a decision to move to Canada...I mean I was looking ahead and saying ah...it was partly looking ahead and saying, where's the best place to be in the future? And it was partly saying, because I hadn't always intended to stay here once I came but it was a curiosity, I had always had an interest in geography, it was probably my best subject in school. I just loved reading about different places and so I developed, you know, even though I was in this international company, even before that, you know, I was always...I would pick up maps and look at them as a kid and ah...and so the world intrigued me. And we had an old dictionary at home, ah, an old encyclopedia at home and sometimes I'd just browse through it out of interest, so I've always been a little bit curious about what the world is all about. But looking ahead is ah...I think the way I do it now is, because I have been so long in strategic plan corporations, being at the top of a corporation or even in your own consulting practice where you're dealing with strategy and that's what you're doing, you're looking ahead. So it's partly circumstance that brought me to that but partly a curiosity and the fact that you can't change the past."

Reading the future. "Reading the future probably comes from a lot of years of observing life. Particularly when you're in a corporation you're trying to read trends and you're trying to observe what's happening in the marketplace and the world and the economy, you learn to observe trends and what's happening and you read signals. My experience and my signals tell me things about the 1990s that maybe other people wouldn't see because they come from different backgrounds and perspectives, they don't have the...unique experiences that...that I've had. And the other thing is I think that...having a lot of international connections and being interested in the globe, in the

world, sometimes perhaps helps me see things that others who have only dealt in a local situation wouldn't necessarily see and, you know, having a...I have a general interest in economic matters, not that I'm a trained economist but I..I've read a lot about the stuff and so I look for economic trends and I think it's part of my responsibility, if I'm going to be an advisor to people, to keep up to date on that sort of stuff and have an opinion as to what's coming down the track. If you advise a guy to go deeply in debt and the interest rates shoot up to 19 percent he might not think too highly of you, so you've got to try and, you know, observe what's going on and decide what's going to happen, and then you give your advice, right or wrong."

Variety. "I like variety, I get bored easily. For example, my background was financial, as you know, and some of the work that I did in my early years was just soul boring stuff. But I said, well this is what you chose, you've got to live through this and there were days that were soul boring...boredom. Today I can still do numbers with the best of people if I have to, but, hey, if it's more than a day (laughter)...so I've been lucky enough in my career that I've had a great deal of variety, I've had a great deal of exposure to different situations and I've been able to write my own ticket in terms of what I do, for many many years, and I enjoy that freedom, you know, I like that! There's always the off-day when you say, I wish I had nothing to do today, I could just sit and do some boring desk job, but as I said by the end of the day I'd be climbing the walls and I want to get out, do something. So, there is that part of me where there's a certain restlessness. I get bored pretty quickly and that's part, I guess, of the...that leads me and interests me in a variety of things, in a lot of things. So I like meeting people from different countries, for example, and getting their perspective, I like meeting different kinds of people and

ah...some you relate to, some you don't but you can learn from everyone. I mean, I think that what you are today is, I mentioned in the write-up, it's an accumulation of all the things that ever happened to you, so a little bit of every person you meet rubs off on you, something you learn from them like a style or you see their reaction to yourself and you say why did I rub that person the wrong way, or why did I have such an influence on that person? So I tend to ask myself those questions. I try to observe my interpersonal relations."

Intuition. "In one company I was in, all the senior people had to go and see a psychologist, you know sort of thing, so the 'bossman' would know what type of person he was dealing with. She (the psychologist) asked me how I operated and I told her about when I was hiring people how I would do a measurement system and mark it all out and so on and so forth. We also talked about investing and I told her that the only time I had made money on investments was not on other people's tips but when I had an intuition, a judgement call, it was right. Her conclusion at the end was that I should rely on my intuition more because it intuition often tells one the right thing to do. She said, 'What you do is you intuitively reach a conclusion and then you analyze it to death, and then you start doubting your intuitions', and she said, 'That when you realize that your intuition is based on all your experiences in life you should learn to trust it and have confidence in it.' 'So when two people come through the door and your gut tells you that's the person I should hire and your're rating tells you should hire the other person, then hire the person your intuition tells you. And if you want to invest on intuition, do it, because you've had enough business experience that, you know, would give you the will, the skills to make that type of decision.' That's an example of where I've listened to people and I try to put into action the

observation that she made, because it made sense to me. So I have learned to adjust and back off some of the nitty gritty and rely more on my intuition. But it was a pretty conscious step and I think after that I was much more willing to take the intuitive leap than I had been before, because I understood more about it, I understood that intuition isn't just a gut reaction, emotional reaction, in fact it's a very powerful tool because if you think your brain is like a computer, it's got everything in data banks and a situation comes by and things from different areas come in and influence the intuitive reaction. So when you've got someone with great experience in the field and they say to you, this I think is the way you should be going, you've got to listen. I mean sure, if you're going to invest in that situation you want to go out and validate it as much as you can yourself, but I've got a very healthy respect for the experience and judgement call."

Final thoughts: Is it the person or circumstance which creates a shift? "Well it's just a thought that occurred to me last night as I was, you know, reading back through the material and I was going to say, I'm not sure whether it's the individual or the circumstance that creates a paradigm shift. And it can be both, and it's like leadership...I have my favourite story on leadership--I was on an airplane once and it was going to be a long trip and sometimes you just want to sit back and sleep, rest, do your own thing, read, whatever. Sometimes the person next to you is interested in talking, and this guy and I started to talk. It turns out that he was a professor who taught leadership and I said, oh well between Toronto and Los Angeles I can really learn about being a leader and I'll go back and I might run my company differently. And ah...he chuckled and he said, 'So you want me to trot out the 10 key attributes of a leader?' I said, 'well something like that.' And he said, 'See that book down there', he said, 'Take it out of my briefcase'. Big book. He

said, 'Open it up.' He said, 'Who is it?' I said, 'Jesus Christ.' He said, 'Open it again, who is it?' 'Ghandi'. 'Open it again, who is it?' 'Churchill.' 'Open it again, who is it?'

'Florence Nightingale.' And so on. So he...after a few of these he said, 'Well what did you learn about leadership?' I said, 'Well it's all different types of people.' He said, 'Yeah, the first thing you must know about leadership is leaders are not made, leaders are the people who have the answers to a particular problem.' He said, 'Churchill was perfectly prepared for his role in the Second World War, Ghandi had the right technique for the situation at the right time, Florence Nightingale saw a need and filled it.' He said, 'The situation creates a leader.' So that's why I say, does the individual make the paradigm shift happen or does the situation demand change and somebody is a trigger to it or something is a trigger to it? So as I look back on my life I said, 'Well have I really triggered things or have situations moved me in directions?' But ah.. that was just a thought I had..."

Peggy's Profile

Peggy's Background

Peggy grew up in Quebec. She came from a "very interesting family". Both her parents were interesting people, and were "overachievers". "They were highly educated, and did many and very diverse things." From the time she was quite young Peggy remembers her house always having a cross-section of fascinating, interesting people in their household. Peggy states, "I got exposed to people from lots of different countries, lots of different ethnic backgrounds."

Peggy got her first job when she was 7 years old. "I wanted a new bike and my parents wouldn't buy it for me. So I went out and got myself a job." As I listened to Peggy, it seemed that this early experience would be typical of many more to come in her life.

From that point on, she had a fairly active and busy life. Over the years, she did many different kinds of jobs from picking strawberries, to hoeing tomatoes, to working at summer camps, to helping kids learn English. She was also very involved in high school. "I also got in lots of trouble, especially at the beginning of high school. I was bored so I kept skipping school. I finally came across a few teachers who got me interested in doing things."

After high school, Peggy attended university. "While I was at university I managed a resort". After some time, she left and moved to Alberta with her husband who was attending a university in Alberta.

She found a job with a company, and soon became their youngest and first female executive in the company's history. She moved to Manitoba, and began working as a

senior executive in a family-owned business. She then moved to Ontario, and established a small business. She ran this business for a period and eventually sold the business. She then joined her present organization as the executive director, where she has been ever since.

Peggy is a dynamic, bright and articulate person. While she was talking, I could feel a sense of physical, mental, and creative energy emerging from within her. It was really a sense of excitement for the issues we were discussing. Her profile begins with Peggy's experience with paradigm shifts and pioneering. The second part highlights the major factors contributing to her being a paradigm pioneer.

Peggy's Experience With Paradigm Shifts And Paradigm Pioneering

"Linear, sort of mathematical thinking, traditional scientific methodology, that kind of thing, moving from that to an organic approach would be, to me, a paradigm shift because that concept falls out into all kinds of economic things, policy things, etc. Another one would be the concept of confrontation being negative to confrontation being positive. Again, it's one small little thing but that's a huge difference of how we interact with people, how we solve problems, etc. Another one would be that disruptions and chaos are negative, to disruptions and chaos are natural in part of your organic world. Again, that statement is simple but its application is really complex. Another major one would be something like...my concept of structure versus function. I always thought that you had to have a structure in order to get something done, and now I think you have to understand functionally how something works and then you build the structure. That's a fundamental, to me, a fundamental shift."

"I think you first begin to make a Shift when you reject the old way something's been done and you have an idea or a vision, or you can envision a finished product a different way. So you see it full blown way out there. For instance, when I came to this organization it was operating in a very traditional way--nothing new, nothing really interesting. When I came on board I was hired because they felt that there was a lot more they could be doing, so there were already people that I felt were visionary on the board of directors that could see what was happening and they wanted somebody that could actually get things going, have some vision but then would be able to actually implement the vision."

"So when we moved into this building, my board's president said, 'What's going to be the next piece?' All I saw was a hologram with people coming in and out of it. I had no idea what that meant. But that was the vision I saw. Now I understand it because we are in constant change. Because we're alive and moving. I didn't have the organic yet but I knew it had to be moving and shifting all the time. I also knew what it wasn't going to be, a structure where people were there, that people moved in and out of this hologram."

"So the first piece is when you realize that you have made a shift in your thinking and you are letting one way of thinking go. But there's almost a time period where it's only an embryo in terms of what the new thinking is. So you've made the Shift, i.e., by letting go of the old framework itself, but you still don't necessarily have anything right away to replace it. Okay? So I don't...often times I don't have anything to replace it, I just know that doesn't work anymore but I don't know what's going to replace it. That was an example. I knew that was the beginning of breaking out of a traditional structure but I didn't know any more than that. And people said, 'What does that mean?' I said, 'I have

absolutely no idea (laughing).' And I didn't, I had absolutely no idea what that meant. It was so deep in my subconscious and in my process I had no idea, that's all I knew. And it's only been in the last 6 months that I understand. That was four years ago, and it's only now that I understand I was getting the first glimpses of a more organic, alive approach."

"But that was all I had--it's taken me all that time. Even now I'm only beginning to know how to articulate it. So I went from the idea stage to now deep within me, understanding what that means. So I can't even talk about a shift until I'm comfortable with it. So first of all I have to feel it myself, and I don't know what I'm feeling and I can't articulate it and it drives me crazy."

"So it is painful, exciting, frustrating, confusing, challenging.. Those are all the words that I think, that come to mind. That...I don't even know I'm in a shift until I'm in it, in my own thinking. Even if I can't articulate it yet and I know I'm seeing something or acting differently, looking at things differently. I then start watching what's going on around me, in my community and my work or my personal life and the media, to see if anybody else is expressing it or articulating it better than me."

"I'll read voraciously to try and understand something I'm seeing out there. And usually it's through that process that I can learn to start articulating what I'm seeing."

"It's when there's a problem or challenge. Something's not working...and, you know, there is a 'why child' inside of me and so whenever something isn't working I wanna know why it isn't working. Also, in the reverse, if something's working really well, I wanna know why is it working really well? So what will happen is, for instance, if we're talking about something like...hierarchy into organic, all of a sudden I'm looking at the old structures in terms of how I did business, okay? The idea of working with large institutions

where there's a whole bunch of people and a hierarchy you had to go through, was creating a lot of issues and problems and challenges to it but at the same time I was working with a small organization, newly formed, people pretty clear about their vision, seemed to be that you could talk to anybody, there might be two or three people involved, any one of them could tell you what was going on, any one of them could make a decision saying, alright why? 'Why is this one not working and why is this one working?' And so you start to realize that they work differently and one was sort of an up and down layers of authority and the other one was well...it was...everybody had the decision-making responsibility. That would be an example."

"So the clues would evolve based on, again, watching but then following through, very much like an investigator, a detective would do, every time you see something, you see it with different eyes, you almost become a modern day Sherlock Holmes. So that detective process is applied everywhere...I use it for all my problem solving, so I realize that being able to start looking at new trends or looking at new ideas was because that was how I was taught to solve problems, how to figure out what the world was about for me. So right from the beginning I would look for those patterns and I realize I always did. I just couldn't have explained it to you a couple of years ago but that's what I'm saying now."

"That's where the frustration comes in because sometimes all it is is a feeling, and even when I'm observing what's going on around me (chuckle) it doesn't tell me, it doesn't make any difference, it's very not clear. And then it may be very serendipitous a lot of the time and all of a sudden I'll watch a television show, or I'll read a book, and it'll be this big 'aha', where you start making the connection. Another way in terms of putting it into practice is that...where it always stems from an issue or a problem, always, and there's

gotta be...and the why, the next piece is looking for clues and consistent clues, like if there's a consistent pattern of something...of every time you run into something similar there's a similar outcome or a similar process and then...and then it means thinking time. And for me I have at least an hour a day when I walk by myself at night when I think and that's what I think about. I think about that kind of a problem and I'll try and see the variances...sometimes I answer it, sometimes I don't, but I have at least an hour of just thinking time every day, on that kind of thing. And then if I do I'll start to try and read or find books or television programs or films that may somehow be related to that. So for instance, when I first started to realize that small little organizations seem to do some...then I keep my eye out, for instance I heard about Peter Senge, Learning Organizations, I said, 'Well gee, maybe that's got something to do with it.' So sometimes it does, sometimes it doesn't, but I'll pick up that first thing."

"I become aware of other people that might be doing it. So that's almost the next step and that's what kind of brings the articulation. But it's that pattern that's pretty consistent."

"I think that you see the patterns first, at least I do, I see the patterns of these things first. So I know there's a problem and I know one thing's working and one thing...so I follow the patterns of both what's not working and what's working, and then eventually I come to the paradigm shift. So at the beginning it's little things that don't seem to have any association but start to make me think they've got some association and then all of a sudden it's, oh! so that's what that is.

"For instance, I said 2 years ago that for us to be successful we must be able to generate our own revenues by providing excellent products and services and there was

no reason why we couldn't be working internationally and that within 2 years we'd be working at least in Mexico, and everybody laughed. I could see, and a couple of other people here could see that as a possibility, it's almost like you're saying, okay the new paradigm is international business but you're creating the reality of bringing that forward to manifest itself by first of all stating that it's actually going to be that way and then that's written down somewhere and you start working towards opportunities to make that happen, but then in doing that you're creating...we created a new paradigm for this organization which said our framework isn't just our community, it's the world, so in that way...so the big picture paradigm, an international picture and new global economy, is the new paradigm for all of us but to bring that into our own operation somebody has to be the 'see-er', somebody...and so what I'm saying is that I think that if you see the vision you can create the new paradigm; for instance, if somebody sees the vision of the telephone or the automobile or the steam engine, in their mind first of all and then on paper and then they do a prototype, they pull that community or that culture into a new paradigm. So that's why I'm saying that I think that as human beings reaching for that new vision, that begins the new paradigm."

"I think individual vision is our life force. I believe that every single person has a vision within their own framework of thought--they have visions. I think what it is is that we all have a vision, it's all slightly different but if I, as a leader, have the ability to articulate, to bring hope, to encourage, then other people with similar visions, that have pieces of the thing, get attracted to that leader, and then they'll go forward, but if you don't have those other pieces in your life you get used to that, you won't believe it's possible. So because you don't believe it's possible, you believe in limitation, you are limited. But those of us

who have been shown that there is unlimited possibility believe that and live by that, are the catalysts to get the other people kind of around that."

"I don't know if it holds true for other paradigm pioneers but I had people in my life that said, when you see in your head a vision, or you feel something in your gut strongly, don't discount it, it's real, it's as real as if it was right in front of you. And so I think that because you learn to trust that creative process and your intuition, it's easier to be a visionary."

"I said to somebody that my vocation is to be a pioneer, my vocation is to be a seer. And where this gets to be extremely spiritual is that many times in the last 5 or 10 years I've had it reinforced too. I had people tell me, that's your vocation, it's to be a seer but it's also to be a doer and that as much as that's a painful combination. As much as it's a painful combination it's extremely important because there's not very many people that are born with that balance, to have both--see the stuff and then know how to be pragmatic about it at the same time and to actually get out and do it. But it's also a much more painful way to live, because you will always see much bigger than you can do. And that's what drives me, so that I keep seeing it and I know I can do things so the vision's always bigger than the doing so that's what...but you strive, but that's because I've accepted that that's my vocation. Not my avocation, it's not my career, it's me."

"So what it is is that you're always pushing the envelope because you're intolerant of the way things are so you're always kind of saying, this isn't good enough, this could be better, because you want to put some order and change and shift things so they work better, okay? But what I find isn't working, because I'm a perfectionist and I like order, is long before most people consider it a problem. So for me, because of that order and that

desire for perfection, I speak out almost, where's the problem? And that, for me compared to most people, that's way on the edge. And to them that looks like chaos because they're waiting for the structure to catch up and then they're comfortable. Before the structure ever catches up I'm saying, you know, 'I can see this is going to create problems, we've got to push it some more, push it some more.'"

"There's also a practicality to that and I don't know if there's a master plan in the world or not but if everybody was a see-er, and a visionary and nobody was pragmatic and did anything, I think we'd all be in trouble, you know, and I think that's the other part of it is that for me there's a really good balance between being that visionary kind of person and then the pragmatism that is, can you make any pieces of that real? And so I think that there's people who are visionaries but aren't necessarily paradigm pioneers because they only stay out there. I think that there is a pragmatic side to the paradigm pioneers where we know that they are paradigm pioneers because they're actually doing something different, they're not just talking about it, that is one of the characteristics, we know they are and we can identify them because they've done something out of the ordinary, they've tried something different. And that's...so all the time...from the time I was little, I was allowed to think it and then I was allowed to try it out."

"I think that I've always been this kind of person but I think that what happened was that when I first came to this community...I also...I'm a doer but I do within parameters for what people find acceptable. So even if I'm a wild duck I still do things within parameters, I still do things fairly mainstream. So I would say that a lot of my early work in the community in this job was very much taking direction from those I respected in terms of their leadership. Then as I got more comfortable and tried to look at things as objectively

as I could, that's when some of that process started to kick in. My sense is that...what makes it hard is that at times if my thinking is in keeping with the majority rule, or the consensus of the majority of the community, I'm a heroine that week, or that month. When that is not...when something happens and I say no, even though I'm trying to be consistent, the perception is that now I'm not playing and now I've just taken my ball and gone home."

"So I think there has to be an honouring, because that's the term I use--because I'm out there pioneering, doesn't mean I'm right. For me it's an honouring and it's a humbling to say, all right if I have that particular gift or skill that I can see where things are going, that's fine. But if I ever lose respect and stop honouring other people where they are, then what does it mean anyway? Because then all you're doing is playing a game where I'm right and I can see, you can't, too bad, get lost. And that's very dangerous because there is a rounding out and a balancing that goes on by having people resist, be slow. I think that's a very healthy part of human beings and so we have a chance to kind of really look at stuff, don't just go...because going crazy and doing change only can be a problem for us. So I think it's okay but as a human being it's really frustrating to see that and then not do."

"I think I'm neither as bad as people think I am, but I think it's because if you're working more on the edge and you come up with an idea that makes sense and works, people go, 'Oh great', because we're trying to look for new avenues. But then if the rest of the community is going on one path and you say, 'No, that's still old paradigm, still falling in the old trap, we're not gonna do that, we're gonna do this instead.' Then they get angry because you're not one of them anymore and they're trying to keep you in the fold and you won't be in the fold. I've been told that too, 'How come you're not going along with the rest

of us? Everybody else is doing this, why won't you do it?' But I think what's important is that if people look at my history from, let's say, the last 4 or 5 years even, there's a consistency. And that's what I have to be...that's a lot of work, to stay consistent."

Factoring Influencing Paradigm Shifts And Paradigm Pioneering

Internal strengths. "I think that if you're going to be a pioneer out there and you're going to work it, you have to have a lot of internal strengths in terms of: What are my values?, What do I believe in?, How does that translate in how I act and be consistent? And if you do change a value or a belief or an idea you have to be incredibly honest to stand up and say this is what I used to think, I was wrong, or I think I was wrong, or I don't believe that anymore. That's being consistent if that's one of the things you do, but oftentimes that's looked at as being inconsistent, on the short run. You can't rely on your reinforcement you're gonna get externally because it isn't consistent. You have to develop ways to reinforce yourself and that comes, for me, very much with what do I believe spiritually, what are my values, what are my belief systems about life and people and whatever, because without that I think one would go crazy. And my feeling is that for me that's been real important. It's to be really clear and work towards that, so that when all of the external stuff happens, I don't take it too seriously one way or the other. That's a big change in me. When I was younger I really couldn't understand where I would be acceptable in one situation and not in the other. Whereas now I do understand and it's okay. But it's because I have a home base in myself that says, 'That's okay.'"

"You see, because of that though you can't lie to yourself and you walk a narrower

and narrower path because you know if you're being straight with yourself or not. You know if you're following your own beliefs it doesn't matter about everybody else. That's put a tremendous amount of pressure internally, to make sure you're being straight. But that's the only home you can have--like that's the only place you can depend on."

Look for other wild ducks. "I think also, that staying a pioneer has a lot to do with having a huge cross section of people that I respect and admire in my life. They're not from any one discipline at all, they're from many, many disciplines. So I can talk to somebody who is a doctor and I can talk to somebody who's a teacher and I can talk to somebody who has their own small business. I try and have a lot of people like that. I ask them a lot of questions, to get a feeling for, what do you think about what's going on and how do you interpret it? So I look for all the other wild ducks. Again, because it gets intolerable to be by yourself. You can feel lonely. So it forces you to go out and look for other people that are wild ducks and you find there's some other people out there that speak the same language as you. Now the positive part of that is that you then all accelerate your learning so you become even more the pioneer and you push out even farther because you have a few of you, yeah, yeah, and then together you move even farther. The dilemma though is that you're part of a world where the other 90 percent of the people are in a different place so what it forces you to do is to keep checking in and don't lose that language that they're at, so that you're speaking their language."

Learn to translate. "So what you do is you basically learn to translate, if you're smart, and that's why you've got analogies so...if you're out there on the edge you learn to translate some of those ideas into the language that people can understand, from where they are right now. And so I think the biggest part of it is in the translation but that does

bring a frustration 'cause that...it slows down the process because it has to be a very conscious thing and that's what makes it hard. I think the other part of it too is that because you're so far out, what you see as a seer, you don't really know, are you talking about something that's going to actually exist 5, 10, 15, 20 years from now, or 2 years from now? And most of the time the whole process of change on a big scale takes so long that the frustration level of knowing and watching people slowly catch on but knowing that it's gonna maybe...a whole generation or whatever, and learning to live with that, and learning to say it's okay."

Influence of parents. "From the time I can remember I think I was very influenced by my parents. They both had very high social consciences and wanted to make things better. I think it also comes from a strong intellect. Because I had so much exposure to different things, I'm very aware of the world around me. And because I'm aware of the world around me I'm very sensitive of people, whether they are doing well or doing poorly, and if they're doing well I want to know why they're doing well so we can do more of it and if they're feeling poorly, I want to find out why they're feeling poorly and how can we correct it."

"In fact, my biggest criticism from people in my personal life, the people that have worked with me, is that, 'Your expectation of me, I can't live up to it, I just can't live up to your expectation.' And that's my concern, is the fact that I don't like to hear that but I don't know how else to be. I've had many talks with people that I see them as so capable and so whole and whatever and...and if there's anything standing in the way, if it's a skill or if it's a lack of a resource, I want, you know, if I think I can do something...the difference is...is that I used to be a rescuer of people, and now I'm not." "So I think I was given

the permission, the confidence, the encouragement, to do it (be a pioneer). So it's like anything else, it wasn't skill but it was mentored, coached, in my home environment and also, luckily, with the teachers that I've had. So for instance, as an example, I was really bored in my geography class in grade 10 and was skipping a lot, so my geography teacher said, 'well what are you curious about?' I was curious about all of the geography/geology of the area I lived in and he said, okay well the heck with this, then why don't you do that project? I ended up learning a whole bunch of things that were far beyond a grade 10 level but I was allowed to do that. So if I had been stifled all along I'm not so sure I would be that way now, but I wasn't, I was allowed to be that."

"Not only can I see the potential but then right away I want to figure out how to make it happen. And that's why I'm not just a paradigm shifter. Although sometimes I'm that too but I'm much more a pioneer. It's not good enough for me to write theses and books and stuff, I want to get out there and actually do it, I wanna make it happen. And I can't...I don't honestly know--somebody said you have to be different and driven, I would not know how to do that. And I've thought about that, you know, if I had a physical disability it wouldn't make any difference. I'd be the one that tried to find new technology so I could, you know, I could speak with my teeth or something."

Awareness and sensitivity. "I also think this part comes from a high degree of awareness and sensitivity to my world and it's where I get my kicks, ah...in the sense that it's so much of who I am now and because I'm very passionate about everything and because it's so much of who I am.

Communicating new paradigms. "One of the dilemmas that I said before is that when you're on the leading edge, how do you verbalize what you're hearing and what

you're saying in a way that will be clear. And yet when I see myself transcribed I go, no wonder nobody understands me (laughs)...but I also realize too that a lot of what excites people about what I do is my own personality in that, which doesn't show up in a transcript. So I don't know what the connection is but most of the people that I know are real paradigm pioneers, have a fairly charismatic kind of personality and an ability to communicate more than just in words, I mean they're communicating in a level of their voice, they're communicating with their enthusiasm and I realize that I do sell people on a lot of ideas in some cases, but for people in traditional paradigms my verbal expression is careful (laughs)."

"The other thing is that because you're learning to articulate new things you don't express them necessarily well, until you've done it over and over and over again and I notice that because you're hitting me with things for the first time and I realize that, oh, I should stop and think about this, and then your articulation's the worse for it."

Dealing with change. "I believe I have skills to cope with change. So for somebody who's never had change in their life, even if that change is only in their mind but they've reached all the time in their mind, change can be uncomfortable. Like if somebody's never moved from the house they were born in, then a move is a big deal because they haven't got the skills. I've moved 30-odd times in my life, moving is no big deal. So I'm comfortable that I have the skills to take care of the pragmatic side of me adventuring. So it can be an adventure because the fear's out of it because I slowly evolved the skills to deal with it. Where somebody who hasn't had to deal with change, and I look at people that we deal with that have been in a job for a long long time and they've never had to change, not where they live, their route to work, the work that they do,

it's always been the same, where on earth would they have developed skills to deal with change? They haven't. So because they've never developed them they're fearful. So it's not an adventure, it's a terror. But those people that have done lots and lots of changing have evolved the skills so say this is no big deal."

Order. "What I've come to understand is the risk taking is only in perception. So a person like myself who thinks a lot and navel-gazes a lot and watches a lot, what I find intolerable causes me, when it's so intolerable, to act. Now to other people, that may make me look like a big risk taker but I wait as long as I can wait to make a change. Now how fast people make changes or how dramatic they are will be perceived outside depending on other people's comfort zone, so for instance, you know, my house--I kept saying, I've gotta sell my house, it's falling down around me, it's depreciating, I shouldn't keep it, and whatever, but until I had a contractor in that said, 'Peggy, give it another year, you're gonna need about \$8,000.00 worth of work on this thing.' That became intolerable because I don't wanna spend any more money on something I'm gonna lose money on, so I put it up for sale. Now for somebody else to say why are you moving, everything's fine, that wouldn't be enough for them, they would still stay there. So what I realize is that nobody's a risk taker. Human beings, by nature, are risk averse. The difference is that we perceive certain people as being risk takers and that's the difference. And so for me, I just have a very low tolerance of things not working. I have a high need for order, that's what drives me. I want to understand and I want to have it in order. I want order."

Associate and connect. "Also important is the ability to associate and connect what looks like very different things. So why did that television show, that book, whatever, come together? My sense is that because I received a very eclectic upbringing, I mean I

was exposed, as I said, to people from other countries, my wide reading was lots of travel, many topical discussions at the dinner table. It was a skill...I believe it was a skill I was taught, I do not believe it was something that I was born with, I think it was a skill that was taught to me, to think that way, to associate what looked like things and make the connection."

"I have an interview with you, then I will ponder what you've said and I will immediately, I might end up looking for a pattern. So I lay that task on myself; whenever something interests me I go why, or where are the patterns, or what else is going around me, can I see other things that made me think about that? And I don't care if it makes sense and I realize that as well, that...especially at the initial output of something, it doesn't have to make sense, it doesn't have to be linear, it can be all over the map, because I have the confidence to know, ultimately, there will be a place where there's going to mean some connections. I don't know what they're going to look like and I don't know what they're going to mean but that's the adventure."

"I'm starting to see that now, this is one of the skills that people involved with being aware of paradigm shifts have...in some ways it has to do with the experience I had in the '60s. I was able to use both the left and right side of your brain, so that there was an encouragement all the time to either write music or draw or paint or whatever, during that time, that socialization time, that was a big part of it. We still had the luxury when we were going to school that it was integrated. It was much more holistic. You could act out a play in class, you didn't just academically learn it or intellectually learn it but there was a connection between the arts and your intellectual studies. So I think that those are some of the things that created that ability."

The spiritual element. "I guess the other thing too is that no matter how hard-nosed, pragmatic, a person is, if they've been a paradigm shifter or a pioneer, they have a very strong spiritual element to them. I found that most of them won't talk about it, especially the really pragmatic ones. It takes a long, long time in knowing them before that piece starts to come out with some people. In other people it's from the first time you meet them, but they're all people that believe there's something more than this dimension. They all believe there's something else happening. For some people it might be very traditional-like God. For some people it might be a master plan. For some people it might be a universal order. The language and the concepts vary but there's something more, there's something bigger than them, bigger than humankind at work. I think that comes from lots of different sources for them but it's definitely there, and that's the other thing that's been very interesting is getting people to really admit that there's another piece. One example, one fellow that I met who I know is a real pioneer, doesn't believe in anything spiritual or religious or anything like. And I said to him, 'Hasn't it ever happened to you that you're struggling with something and as you're talking to somebody else you get the answer?', 'Oh yeah', he said. 'So where does that come from?' 'I don't know', he said. 'Wasn't that wisdom for you?' 'Yeah. Well maybe it was in my subconscious all along', he said. I said, 'Maybe?' But it's just that...you start to sense that they themselves have an awe and a curiosity that there's something more. And I think it's that belief that there's more, simply that there's more, more to understand, more to experience, there's more. And we're back to the lack of limitation. If you don't believe there's any more and if you believe that there's not enough resources or there's not enough food on the table, ah...I know I'm coming full circle but I think that's another piece of it, there's the spiritual element in those people and

there's a strong belief that there's more to life than what appears. And that they can trust that. And so there's a fundamental trust in life, if you want to call it that, there's a fundamental trust in life--that is very powerful."

"But even in saying that, that sense of confidence that the answer will come, comes from all of what I've experienced and all of what I've been supported in all those years, that I can have the confidence to know that the answer's there. And that comes from my spiritual belief system, and that's the other piece. We're not talking about religion but why are we so afraid to talk about the spiritual side with children and people? Why are we so afraid to raise that? Where does that come from? Because if we don't start talking about that maybe we have to translate language, maybe we have to do it in a different way."

Final thoughts: Are pioneers born or made? "Remember the last time, I said, 'No no, you learn it all, as long as you have an environment that encourages it, you can learn to be a pioneer.' I'm not so sure anymore because one of the people that I think is a paradigm pioneer is Patrick. We sat down last night and we said, alright, we come from totally different backgrounds, totally different, yours was very controlled and local and mine was global, and different kinds of parents, different kinds of backgrounds, and yet how come we both turned out this way? And we started to look at where there were some things that were the same and we said one of them was that even though we came from very different backgrounds, our parents were very similar, in the sense that we had a lot of rules and regulations, like you can't stay out after a certain time, those kinds of things, and at the same time we had that permission. Another thing was, and this comes back to who we were, what we were, we were both very bright, both read a great deal, we were both

very observant from a very early age about the world around us and we said those things you are born with, and we both tended to be quite wise children in the sense that, we talked about Patrick, like he was living in a border town, all his friends went across the border to drink. I never drank, and neither of us bought into that, why? Why were we still considered part of the group but we never bought into that? And we said we're not sure why except that we knew the rules our parents set down were so... like, you do that you lose the car forever, I mean that's it. So that's what we were saying, the parent thing came in but we were still part of the group, other people saw us as part of the group but we never were. But both of us had lots of acquaintances, we had many people that thought they were our friends but we ourselves didn't perceive other people as our friends so we had this loner quality about how we looked at the world, like we were always observers of our world. And although we appeared to be real participants it was from a different perspective. So we tried to just look at things just as two people that try and support each other, that are different, those were some things that we saw that were the same, that we said, okay it has to be who we were, it's personality. Then it had to do with a common kind of parenting techniques that our parents used. Then it was the fact that...the sum that gave us the courage to kind of go out and explore. Now I do think there's a big part of that can be taught but perhaps that piece of it, that inquisitiveness and whatever, that plus an intelligence kind of go along with it. I'm not so sure everybody has that."

"The other thing I think was that both of us, because we were widely read, in fact both of us started reading very young, we saw a bigger picture all the time so that, whether we were reading fiction or non-fiction or children's books or whatever, right from the beginning there was a bigger world. So even though I got to travel in that bigger world a

lot more than he did, he saw it through books and through things the same way as I did, so there was already an ability to see, well there's more than Canada, or there's more than my family, or there's more than my community, and how do other people see things? So even though I got to experience other cultures, other places actually physically and Patrick didn't, he did it through books and through reading and that kind of thing. So that was another thing that was interesting."

Patrick's Profile

Patrick's Background

Patrick grew up in Southern Ontario. When he was twelve, his father set up a family business. At that age, Patrick already started working in the family business. "By the time I had completed high school I had been working semi-full-time for him through my high school years, doing buying trips with him to Toronto and when I'd come back from university in the summer. I was running sales for him, placing advertising and hiring people to fill in the sales; in fact, literally my mandate was to get rid of this stuff that I don't know how to discount and don't want to really discount and get me the cheque at the end of the day."

Patrick attended university and completed all but one course he needed to graduate. After university, he started working, selling University textbooks. His job involved travelling all over the province of Ontario, selling the textbooks for a U.S. company.

Patrick left that job and went to work for a personnel employment agency and did employment counselling and sales. He left this job on fairly negative terms, and after that "actually hacked around for quite some time, picked up a lot of odd jobs." He drove a truck for a relative's contracting business, he did part-time work with a property management firm, and "for about a year and a half I did anything to make a buck."

He ended up returning to school on a part-time basis to take some business courses. He then started looking into the possibility of opening up his own bookstore. In the process he contacted a national bookstore chain to enquire about franchise

opportunities. They instead ended up offering him a management position. He managed a bookstore in a large mall, near to where he and his wife lived. He soon came to learn that retail wasn't an area that interested him a great deal, so he left and went to work for a land development company. He stayed with this company for about 4½ years. During this time, he started to complete his Master's of Business Administration degree on a part-time basis. He once again was looking for a job and considered setting up his own business, but did not have the capital or resources to do it at that point in time.

He began to look for a job again, and was interviewed for the executive director position of a trade association. The interview went extremely well; however he was informed he was the second choice. Two days later he received a call from the trade association; they informed him that the first candidate declined the position, and asked if he was still interested. Patrick had some reservations about taking the job as a second candidate, so he arranged an appointment to openly discuss and clear up his concerns. After the meeting, the issues were cleared, and Patrick accepted the job. As he states, "History wrote itself."

He held his job for about 7 years. He enjoyed this period; it provided Patrick with an opportunity to grow and become involved within the Hamilton community. Eventually, an opening for his present position became available, he applied and was the successful candidate. He has been in this position for the last 4½ years.

Patrick is an industrious and astute individual. I found Patrick to be an intense person. My guess is that everything he does he intends to do well. He absorbed himself in our two interviews. From the first moment, it was clear he was not only a participant, but a co-researcher. He was equally curious in understanding the process of paradigm shifts

and the experience of pioneers. As a novice researcher I greatly appreciated his commitment to this study.

Patrick's Experience With Paradigm Shifts And Paradigm Pioneering

"I think paradigm shifts are individual things, that part of our intrinsic understanding of the world and so you can describe it on a continuum, and there's a whole bunch of people that are way out here and a whole bunch of people way back here. And thank goodness there's both, because you need the natural drag associated with inertia. I mean this is one of the laws of nature that I think applies. You need natural drag to avoid total chaos. In the book I am reading about complexity theory, the description of it is, it's 'the order on the edge of chaos', and I think it's a very apt description. It doesn't matter what the theory says, but it talks about walking on the edge, and if you go too far one way you lose the order, if you go too far the other way you lose the order, or you create a rigidity that doesn't work."

"The paradigm shift that we're talking about is that we're working constantly on the edge. Now the edge is going to be different depending on your work, depending on the difference of the organization, of the economy, of the people, and I guess that's why I say I don't know when or if the paradigm shift does happen. For me it may have been the day I was born. I may never have made the Shift. I mean I may just think I made the Shift. You may think I made the Shift, who's making the judgment?"

"You see, there are certain bounds under which you are supposed to perform, that's kind of the normal society bound. I test the bounds constantly, pushing the edges back, I will push out, I'll get reactions, I will contract in, but I will continually try to keep

spreading and expanding those bounds. I'm always on the edge. There's an adrenaline rush to it. I get a lot of personal satisfaction out of accomplishing the things I accomplish. I don't need drugs, the adrenaline high is enough. I get overloaded with it at times but then I go seeking it again."

"I guess the easiest way to describe it (being on the edge) is as a sphere and I try to make it a bigger sphere. So what I do is you bump it. I guess the way I can think of it is using computer animation. In this case, it would be a round ball. What you would then see is bumps on the side of it every once in awhile. Where something inside has pushed it out and the wall itself. Sometimes one of those pushes will lock in and then gradually the sphere recesses around that. It will appear to be an anomaly for a period of time but the normality of the shape of the sphere and every once in awhile one of them will bust right through and let the air out and the sphere will contract again."

"My role in this organization is that of a change agent. To take 140-year-old organization, from being kind of a known but relatively unaggressive institution within the community and turning it into a new vibrant organization. The essence of the interview process (for his present position) was, 'What's your vision for the community? What's your vision of this organization's role in the community? Here's some of the things that we're concerned about what is your answer' The leadership that hired me did so essentially to set the game plan for the last 4 years; in the last 5 years I've been working on that 2 hour interview. It was never written down anywhere but it's planted at the back of my mind, and every once in a while I touch base with those guys and it's like I'm beyond the schedule. I have been a catalyst for some of the difference (in this organization) but I am really just a conduit. It started with the people who said, 'We want it different.' It

started with a community that has demanded a shift."

"My basic understanding of paradigm shifts is you put your philosophy and your actions together and make sure they measure each other and constantly evaluate against it, and it to be very very rigorous. I think I've always done that internally in this organization. I have a standard that nobody can accept. So that personal level of standards that is internal I happen to believe is really one of the major motivators for most people and I think most people have it. It is that form of personal criticality I guess--I don't know if that's a word, but I'll coin it."

"Actions count, words don't, okay? It's an underlying theme (with paradigm shifts) that you establish your credibility and your capability by what you do, not by what you say, where words are secondary is another way of doing that. That's part of a Shift. I mean the fundamental in a Shift is you want to talk, you don't just say it, you do it."

"So you have to be highly critical of what you're doing so you have to constantly go back to initial conditions and say, 'Is this appropriate? Is this something that is leading us to the objective that we've set for ourselves? Is it our primary mandate? Or am I doing it because somebody's going to be upset if I quit doing it?' And we may make decisions to continue to do things but they don't lead you to your primary purpose. We don't have to do enough of that...I think as a paradigm that's a constant. One of the great joys of this job is that I get to hear from the people who are doing well as the ones who are having problems. And when I talk to people about these people who are doing well and they come from a variety of sectors in the economy, it's very simple: they're selling and they're investing in selling. Every one of the guys that I could think of has cranked his advertising project in the last two years. If you look around in their industry they will probably be the

most aggressive advertiser using the most vehicles in the most creative ways. They have refined their business, they understand the business that they're in. They have been very aggressive, personnel wise, policy wise, buying sharp, going for market shares, going to expansion at a time when everybody else is contracting. It's countercyclical, they have pushed the envelope. They are doing things most competitors are not doing because most business behaviour has certain bounds. There are certain bounds under which you are supposed to perform; that's kind of a normal society bound."

"These people that I see, that have been successful in this community, that I could think of, that are in my mind right now, have been pushing the edges in their field. Many times to the consternation of their competitors. Many times they offend people around them, because many times they're in a situation where people are saying they're doing something unfair. So, they are the wild ducks in their industry. They also understand that it is risky behaviour. They understand and they walk on that edge every day and think, did I make the right decision this time when I pushed it this time? When I added extra advertising dollars? Will I capture the revenue to pay for that? Because it's not that they have to do it, they're driven to do it. So there's no certainty, and they're prepared to live with that uncertainty, they're prepared to accept that is the price of success today."

"Some paradigm shifts regarding this lack of certainty and security, lack of where your next dollar is going to come from, lack of pension, of planning your life out and knowing exactly where tomorrow is going to take you, for me isn't a Shift--it's my life experience; I have never known, and it's one of the most difficult problems for my wife to understand. She grew up with a school teacher, her father was vice-principal after teacher's college. He knew what he was going to make every day of his life. He knew on

January 1 what his income was going to be, he knew exactly what he was going to spend every week, he knew exactly where they were going to take their holiday and when they were going to take it and how they were going to do it.

My life extremes are exactly the opposite. When I was 12 years old we were living on \$50.00 a week. My mother went to work and it was my job when I came home from school to cook dinner for six. In fact, my parents took their first weekend holiday the year I got my licence and the guy that worked for my dad came in so I could get my licence, so I could drive the truck and deliver the goods on Saturday. I understood that if I couldn't do that then we were not going to have money. So the concept of having a secure lifestyle doesn't really mean as much. I am fiscally very conservative... probably cheap in some ways. But there is no paradigm shift for me that says life creates security. I understand I create my own security and if I can't do it nobody else is going to. I've said for 20 years that I run a business and the business is called Patrick Inc. and I am selling time and talents and I have to get compensated for that...that's the only thing I have to sell. It's my responsibility to my family to make sure that I return with my efforts what they need to be able to survive. A whole bunch of people have thought other people looked after them and that other people had the responsibility to look after them. I think the world of work

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((o become what it really should be, which is why I have to take self-responsibility first."

"My personal life, that's my security blanket. I'm physically conservative, I'm emotionally conservative, I'm family conservative, you know, the concept of not having a solid secure family support hold, is almost an anathema to me. I cope with it but I am sure wouldn't desire to have it so, I will put effort into making sure that doesn't happen."

"Thus there is something there that drives me: my experience drives me personally, but I don't know what it is, I can't identify what it is, frankly I don't spend an awful lot of time worrying about what it is but it's there, there's just...there's almost an inability to stand back and let the mediocrity operate. And it's probably one of the things that gets me in trouble at times because I'm pretty intolerant of mediocrity."

"Very early in my life I was told I could be what I wanted to be, that I was given talent and the ability to do anything I wanted to do. So that purposefulness, that vocation, that obligation, is there and I think what I'm gradually starting to learn, and that's where the last 4 or 5 years has been so exciting for me, is that I'm starting to see that vocation and obligation starting to have a reason. I don't have any answer for what it is yet but some of it's coming. My reason for existence, okay, the reason why I'm on this earth and the legacy I'm supposed to leave behind me, it's starting to evolve a little bit."

"So I see it's my duty (to be a paradigm pioneer), it's an intrinsic duty that goes to the gut, goes to the core, goes to the heart, goes to the brain, goes to all of those things that make us what we are, and...so it is, I mean vocation is the right word. Ah...it's almost more an avocation, but I can't tell you where it's directed yet. I don't know what the impact may be. It may be that somewhere in my life I will touch some person that will change the face of the earth, that may be what it is, I don't know. It may be that somewhere in my life I will touch one person who will do something totally insignificant but be extremely important in their life, and that may be what it is. And either of those could be equally as valuable in my thinking. It (sense of duty) applies to this organization but I can turn it off in the organization tomorrow and still have it. If I change jobs today, then that would go with me. And my sense of purpose, vocation or obligation would not relate to this organization any

longer but it would be no less critical."

"I already started to build a mental picture of what will it be like when I'm not here. I mean I started that a year and a half ago. I already know what it's gonna be like. I don't know what my next job will be. I don't know what I'll do after this, but I know I'll be doing something different than this eventually. But a lot of people would find that extremely stressful. But frankly it's one of the great things I love about my wife, that she's tolerated it all these years, you know, and it's really funny because I don't know how she does it. It's one hell of an insecurity, I mean, I have sole income for my home, and she knows that one of these days I'm gonna walk in and say, guess what, here's what's happening."

Factors Influencing Paradigm Shifts And Paradigm Pioneering

Need for diversity. "I have a need for diversity. Routine is certainly not my forté. Now that's something I've always known about myself but then it really looks, it really seemed to be reinforced. I guess what comes to mind right off the bat is one that I've used, I'm not sure I've coined it but I've seen it used, is happenstance. I have a great belief in happenstance. It could be a great field to really study. How many of the great events in life occurred due to happenstance? (chuckle). When I think of significant changes that have redirected my life there has been an element of that in every one of them, there's a piece that I've always known and it didn't come through as well as I thought it might've."

Continuously changing. "Another is a sense of unrest or impatience. There is a need to be continuously changing. Both in the career path, in interest areas and in ideas,

you know, quest in the common theme. It's almost a fundamental theoretical interest in business...That is one of the reasons why my average job is 4½ years, like I'm 3½ half weeks away from having met my average now, you know."

Embrace multiplicity. "I also embrace multiplicity. Single solutions don't work, single systems don't work, so you've gotta accept diversity as a norm, in fact almost encourage it, because you never know which button you push is gonna be the one that triggers the right outcome you're after."

Inconsequential actions. "I also feel that simplistic, relatively uncomplicated rules tend to find highly complex behaviour and I fundamentally believe that, and that very little inconsequential actions can lead to fundamental change. For example, when I started in this organization they didn't even have their logo on stuff with their name on it, they'd type the name across the top and they thought people could recognize their material. An employee and I, over a beer one afternoon, we designed the logo to make it more modern. It wasn't a very big change, we took the old seal that was 140 years old, put it a box around it and called it what the organization calls itself. It's now got an identity and it looks modern, it looks up to date. Then we looked at the seal and said this organization was founded in 1845 but nobody knows it, we're a year older than the City of Hamilton. That's an important accomplishment. So we put the date in the seal, we revised it, we just did it, you know, we didn't ask permission, we just did it. Well we knew... but it was surprising how many people said, 'Gee I didn't realize this organization was so old.'"

Real world view. "I also find I can take experience that I have had or experiences that I have had in one environment and apply them very very well in a completely unrelated environment, in ways that people would never, never expect to have happen."

So that...that diversity of backgrounds, in terms of the types of fields that I've been involved in, and maybe it's what has contributed to developing that world view, because I don't traditionally apply the material in the normal way. And in fact I try to, you know, force myself not to (chuckles) and so there's something there that just says, don't always look through the same set of filters. What happens if I turn the filters the other way around or turn them upside down or look in another direction using the same set of filters, does it give me something different?"

"It's rather intriguing that I had this discussion with the president of a university about my background...I'm working 50 miles from where I was born, I've not travelled extensively but I've travelled a fair bit in Canada and I've done a little bit of travelling in the US, I've never travelled anywhere else. I'm relatively widely-read but not super widely-read. But, in fact I was told by her the other day, she said, 'You have a real world view.' I can't tell you where that came from. Maybe it was a backlash or a reaction to what I grew up with. My dad went through 'canipion' fits when he bought his first car outside of the city of Niagara Falls when he was running a business in Niagara Falls. He would not allow the car dealer to put a sticker on it to identify that he bought it in Welland. When Towers first opened in Niagara Falls it was a trauma for him to be able to shop there. I mean I'm talking about a fundamental trauma, that was a repudiation of everything that he understood in life. One of his common complaints about his business was that he couldn't grow his business because he had his back to the border, that he had to sell to the horseshoe, that he couldn't...and nobody ever raised the question, why don't you look over the border and see what the opportunity is there. And maybe it's that history that has affected my tendency to being much more outward looking now than most people with my

kind of life experience."

"I read...and maybe that's one of the places where I got my world view from, because it tends to be relatively exotic fiction, you know, I don't read fiction about some guy who's got a resort in Gravenhurst, I read fiction about somebody who's in Hollywood or Monte Carlo...so you see the world through somebody else's eyes, whether it's an accurate view of the world is one thing, you know, so ah...and then, stuff like this, I mean I run the in-house clipping service in this organization. I mean, I read three newspapers a day, I read political commentary, I read economic commentary, I read social commentary, you know, I'm also extremely jaundiced about what I read in newspapers so therefore that hones the criticality of it."

Constantly learning. "A requirement that I be constantly learning is absolutely fundamental. I think it's just a phenomenal intellectual curiosity, that's the way I would describe it. There's a sense of curiosity about what makes the world tick. I can read almost anything and in any field, and it tends to have some relationship to something I'm doing. But I read a lot of fiction and I read fiction because I'm...partially because it's a relief, it's, you know, you know it's a non-real world so you can deal with a non-real world, but oddly enough there are insights in it, you know, all fiction has some...based on somebody's experience. I think people learn through experience, some better than others, but I think all people learn through experience, I think it is fundamental to people to learn. So I'm learning now. One of the reasons I'm doing this is because I want to learn something more. For example, this (the interview) is a training exercise. I don't call it that, I don't expect it to be, because we're not doing it in a classroom, but by forcing me to articulate what I'm doing every day, you're teaching me something. And we understand

that in the new world we're living in, that is a big component of what makes us better. That's where our real exceptional learning is going to go on, it is not going to be in a formalized session. I mean this was a very useful exercise for me because it allowed me to verbalize a lot of things that help me synthesize information and that is a pattern for me, I need to verbalize to synthesize information ah...good, bad, or indifferent, that's a reality."

Trust your own strengths. "Part of it is also learning to trust your own strengths and your own skills and what is a comfort level for you. I was not the most popular kid in school. In fact I was kind of the odd ball out from the time I was in grade 4 to right into mid-high school. Not that I didn't have any friends but there was a sense of security that I had to develop internally and so it...what it, I think, started as a defense mechanism has been gradually converted to a way of looking at my world and it's probably one of the things that's been really well reinforced in myself, and certainly in the last 10 years as I've moved into positions where my point of view is listened to, where people have found it comfortable to feed back to me my successes."

Intuition. "Another part is intuition, which I think is an intrinsic way I make decisions and the way I do things. And you know, it's frustrating because you can't explain to people why, you know, why would you go that way, why would you do that thing. Well there's that, there's a frustration, but I see other people who exercise the same kind of judgement style who do the same thing and it's like, I know this is right but I don't know why and I can't explain it to people so I'm therefore forced to go ahead. And sometimes what you do is you come crashing into walls because the people who you're trying to get to condone the behaviour become part of the behaviour or move with you ah...don't have that same understanding because there's no way of articulating it. So it's a struggle for

language to put with the gut feel. Good entrepreneurs, people who are entrepreneurial in nature, have that feel towards what their successful activity is. I think some of it can be taught but there seems to be an intrinsicness to it just, they feel, you know, you've heard the comments, I just feel it in my gut, I know I've gotta go this way, you know. There are movies done on it all the time, the guy who goes counter-cyclical in the football game, the guy who goes counter-cyclical in who he puts in off the bench, you know, it's a gut feel, there's no logic to why you do it but you do it and it wins, or sometimes it loses."

"I was having a discussion with one of my employees last night about the "gut feel", there's something about an intrinsic internal feeling, we've always called it the feeling of the gut, I mean that's the best description that most of us have been able to come up with, but there's an intrinsic understanding there that people seem to evolve that you just know this is the way to go, this is just right, ah...that's a pattern that has been there for a long long time. I don't know how you measure it, where it comes from, or what it is, but a lot of the people I've seen that are doing those kinds of things they just know it's intuitive. Because I think it's one of the things that people get frustrated by because there's no way to quantify it, at least I don't have a way of quantifying it."

Run with the winners. "I've also started to learn that if you run with the winners you can win. So what I've tried to do is pull together around me a very, very small group that really is probably less than a handful of people, who are in their area and their field, and it's not always the same field, certainly not the same field. When I talk about that intensive time, the people I will spend three hours discussing things with are people who are pushing the edge, that I think I do stuff like that and enjoy it and ah...it...yeah, I guess in a way it's almost a collective collection of people that you can synthesize ideas with and

you can bounce them off. What I also find is though, there's often people you can develop relatively close relationships with fairly quickly although there's always some sort of distance there simply because, you know, like I don't tend to socialize with a lot of these people at all. It's a relatively detached relationship, I mean that is a social relationship and that's what it is, you know. I don't even talk politics with them."

"In fact I like to challenge people to challenge me, you know, and I mean that's fun; that's not done in a negative nasty way, I love a really good argument with somebody. I like to be beaten too in that kind of argument. I really like to work people and to have people come back at me and say, why? you know, it's a mental exercise. I used to do it with my father-in-law all the time, he and I used to have a ball. My wife and mother-in-law hated us for doing it, they'd get really upset.. 'you guys are arguing all the time', no we're having a ball. I mean for him and I it was mental exercise, you know, some people go jogging, we used to sit at the kitchen table and argue about education and politics, religion, anything you wanted, just for the fun of doing it. And we became better friends for doing that; and had great respect for each other's point of view, and in fact every once in a while we'd take an opposite point of view to what we even believed, just simply to keep the argument going. And then we'd admit to each other afterwards we were doing it (chuckles). When I think about it, it was probably one of the greatest highlights of my relationship with my father-in-law."

Final thoughts: Maybe I have a reason for existence? "I can also articulate in different ways, other people's visions, and I'm prepared to freely give that vision reality by stating it, without assuming that it's going to be carried out. In fact I don't even find that threatening or difficult to deal with. Some people find it very very hard to have an idea, it

could be a wonderful idea, and have nothing happen with it. I have developed a tolerance for that, and allowing the idea to be on the street and work towards it but sometimes in very very convoluted ways so ah...yes, and certainly I see that very much as part of my role organizationally, I also see it as part of my role in the community."

"For example, I was addressing the annual meeting of an organization about three years ago. In fact it was quoted back to me by a colleague, and it stuck in my mind. It had to be quoted back to me for me to realize that it was a significant statement. And my comment in that presentation, which I, by the way, had no notes for, was that it's not what we do that counts, it's the people we touch. My colleague said that just went right through him and has driven what he has done for the last 2½ years. That kind of experience gives one feedback that says, 'Gee maybe I have a reason for existence, you know, what a reason for existence?' That you actually can have somebody accept your words that I don't know where they came from, not even sure what I meant by them at the time other than what they said in surface, although I think there was a little more to it because it was certainly a very emotional moment for me...but, you know, for him they had significance, and maybe that's my job, maybe my job is to be an articulator of what other people feel or see but don't know how to say. That's one of the struggles that I'm going through right now. I can say that one of the greatest frustrations I have right now is not having the time to write, or the discipline to force myself to sit down and write, because there are some things that I know I need to say, that I need to get down on paper, that I need to start putting forward, and I'm not doing it yet. But I also know that time is of the essence and that when there is a time it will come and I know that in fact I tend to consciously write, my best writing I've ever done in my life has always been with...I was just driven, I had to get

to the computer and write and ah...so...so there's no question, I mean that...and that ties up to the other as well, I think is what links it."

Pamela's Profile

Pamela's Background

Pamela grew up in Quebec. She remembered always being involved in many different things during her childhood. "I remember taking on leadership roles, I was hallway monitor in elementary school. At high school I was again involved as one of the senior prefects, which again would be like a hall monitor. I was also involved with the student council, I was in the choir, which in my school was considered ah...sort of "the" thing to do and...very involved. So I did a lot of that stuff in high school." Pamela put herself through university by working in a library. "I started off part-time in a library while I was a full-time student and then as I moved on, I switched that so that I was working full-time and going to school at night so...almost all of my university degree was summer courses or evening courses."

After completing university she applied to a Master's program in Sociology. Eventually, she transferred into a program in Library Science and completed the program.

She came to Hamilton and spent some time privately teaching piano lessons. During this time, Pamela also began to get more involved in the community by volunteering for several agencies. A position became available with one of the agencies where she was volunteering. She applied, and got the job. She is now a senior manager with the same agency, responsible for a wide variety of units and departments.

The last year and half have been times of change and challenge for Pamela. In her career, she has experienced a setback by not getting the most senior job within her

organization. This was a position she really wanted and felt she was qualified to perform. She has had some difficulty dealing with her present job since. She also is finding it difficult to function within the current duties. In her personal life, Pamela has also experienced change, but positive change, as she gave birth to her son, her first baby.

During the interview, Pamela was eager and excited to participate. She almost seemed to direct the interview. A large part of this was because of her interest in helping me during the research process. In the first interview, we focused on Pamela's experience in initiating a major paradigm shift with a charitable organization in which she volunteers. She led the way in promoting a change in how the organization did its major fundraising, and operated by adopting the Policy Governance model created by John Carver and presented in his book, Boards That Make A Difference. This is a relatively new model, which is receiving a great deal of attention within the not-for-profit sector and presents a new way for these organizations to structure themselves to meet the needs of their clients. This model represented a major paradigm shift for Pamela. Her profile first focused on how she experienced the shift, and how she went about implementing the shift with others involved with the same charitable organization. Her profile then focused on the major factors that have contributed to her experience with pioneering and paradigm shifts.

Pamela's Experience With Paradigm Shifts And Paradigm Pioneering

"About 2½ years ago, I got involved with resource development and the strategic thinking around the campaign. I kept saying, 'This is crazy' we're trying, first of all we're doing something quite remarkable in a very short period of time we're raising somewhere around 6 million dollars in this community. So it's remarkable because of the big number

but it's crazy because it's not big enough. And we've been doing it the same way for 65 years, and what's worse than raising it, is we keep giving to the same people for the same reasons, for 65 years. `Why is it static, why is it always the same? If it's this way in '91, '92, why is it gonna have to be this way in '94, '95, '96, '97? And if it's always gonna be this way where's the energy?"

"Then I think the thing for me was that it wasn't good enough, that the way we did it didn't make any sense. We put a whole bunch of men in suits and we put them around a big long conference table and we called it a cabinet, like it was the war cabinet from World War I. So the terminology, the framework of language was weird. We had people who did other things for a living come in and fundraise. And we had very, relatively generous I would think, companies letting their accountants or sales reps or managers, go and be professional fundraisers for 5 months. Despite all of those quirks we still managed to raise 6 million dollars. But for what purpose? To turn around and give it to the same 60 agencies we've always given it to? Oh with, you know, some little minor changes. But what purpose do those services serve? Who are the people they're serving? What does that have to do with the community?"

"Well that's how I began to feel about our fundraising. I had no idea what the hell we were doing but it was all the same action that we had been doing for 65 years. And then if we didn't make our money it's because, you know, it's a recession, the community. Which are all interesting factors and I'm not suggesting that they didn't have anything to play with it. So I was very frustrated with all this and some people knew that and some people knew that...I think like-minded people who were not in as good positions to do something about it, I was probably in a better position as a volunteer, so they trusted me

let's put it this way, to take the reins of developing a strategic vision of where we could be. What could it look like?"

"I really do believe in visioning rather than, you know, some of the other strategic planning methods around, you know, internal, external, all that crap. You know, just imagine what it could be like. Because if you can imagine what it would be like you don't take all the stuff that is with you, you know, you get in a rocket ship and you go to another planet and someone says imagine what this planet could be like. Well I could create anything because I'm not taking any part of this, I mean except for a rocket ship, I'm not taking any part of this planet with me."

"So I just did it. I get called a strategic planner but, you know, I have never really done much reading on strategic planning, and I did it. I got a whole bunch of people together and said, 'Okay let's think what it could be like in 1997 and let's say that between now and '97 we will have had to have raised accumulatively 75 million dollars. Now if you figure at 6 million a pop, by '97 we don't get anywheres near 75 million dollars, so what do we have to do differently to make that happen?' I mean that's the only two goals I set out there, '97 and 75 million. Some people were really really excited about the 75 million, other people they saw that number, they were number crunchers or bean counters or whatever, those people get called and they couldn't stand the number because it was unrealistic. They were taking the reality that they'd been living with to that number. I didn't want that, I just said here's the number, now tell me how to get there! As we set the goal and the vision all sorts of really different, weird, radical, bizarre, ideas came out, and as those ideas came out juxtaposing them on the way we always did business was a very, very, very serious problem. It couldn't be done."

"The more we took the different ideas and we tried to put them into the business, no, into the way that we did business, the more obvious it became that it couldn't...we couldn't do the business as usual. Because for the last 4 or 5 years we had been fine-tuning, or you know, adding on a piece to the...to the way we raised the money, or took a piece away, or changed somebody's title, or changed the name of what we did. Since I had been involved in the fundraising for 5 years, at different levels I felt the inefficiency, ineffectiveness, and the unreality of it all. The process was mechanical rather than holistic or organic."

"So for all the finessing and tooling and twiddling we ever did with the campaign, when we started to look at '97 and 75, those two numbers, these radical ideas really started to take on momentum and actually started to say that we have to, not only, well...I mean what had to happen was essentially a paradigm shift. A piece of what happened then was that somebody read a book by this guy named Carver around policy governance, which totally crossed my eyes because, you know, I'm looking at the way things are, I'm looking at the way I want them to be, and now I'm looking for the space ship that's gonna help me get there. And the policy governance stuff was the answer because it changes the business, it changes the structure, it changes the way we think of what we do, it changes what we in fact are doing, it means we take risks, we have to because ultimately you...all of these questions, what are we raising money for? I mean, that's not even the first question, the first question is what are we here for? Who are we serving? So why are we automatically clicking in at 6 million, 6.1, 6.2, I mean it's got nothing to do with what's going on. So that means we have to take risks, we've got to make decisions, and that means that we need people on the board who are not technicians or who aren't

representatives of one constituency or another but are people who are...a broad, bigger picture of people. And that changes the energy, that changes the enthusiasm, that changes dynamics."

"I saw two people after reading the book, in fact not even reading the book, just having me explain the concepts to them in three minutes, I'm sure it wasn't longer than that, what policy governance was and what difference it would make in the campaign, and both of those people, one was a very long serving staff, you know, 9, 10 years, and the other one was a volunteer who'd been around at least 7 years. And within seconds they both completely shifted. Absolutely. They now saw possibilities. They now saw that instead of de-energizing themselves, demoralizing, demotivating, struggling against this big huge mountain, knowing that this is the way we've done it for 65 years, they now knew that was gone, completely gone and the risk now was there was nothing there and we have to create it. But the possibilities were phenomenal."

"Now, I'm not the paradigm shifter, I'm not the one who had the idea, that's Carver, or someone else and Carver plagiarized it from him, it doesn't matter, Carver took the credit let him have credit, but I'm definitely the pioneer on that idea."

"When you talk to me about what's a paradigm shift, I am so... (chuckle) centred with this particular shift in the not-for-profit and particularly the way it's impacted this charitable organization, and particularly the way it could potentially impact here where I work, there's a number of us, you know, I'm not the only one in the building now, you know, a few other people I've influenced. So this idea of total shifting, the way we do what we do in not-for-profit, has been my inner life, for definitely a year and a half, probably a little longer. In terms of this idea, in terms of a whole idea about not-for-profit, not being

effective, not being efficient, needing to take ideas that are elsewhere."

"The most important day for me that came then was the second weekend in January when the board of directors did a retreat day where we were going to get the policy governance model explained to the whole board. Now a number of us had, as executive committee, been involved and then even previous to that, a number of us who already had the idea before even the executive committee. Now I'm not the first person with the idea there. I need to say that, but that's okay, I was and in fact now I'm publicly recognized as one of two warriors for policy governance."

"I was very nervous, in fact I'd been nervous for weeks about it. There had been some rumours around that the way we were gonna do the campaign was completely different than the way we always used to do it. One particular person involved in the campaign was very upset about what he thought he was hearing, so I must have had three phone calls with him, four face-to-face meetings, he had all sorts of people phoning me about all of this. I was listening to everybody's stuff, I had nothing to tell them, I was just listening. By the time the middle of January came I had already stated publicly that if nothing else happens in the next 3 months my main purpose and my sole purpose is to get this policy governance model sold and bought by the other members of the board. That's where I was gonna put my energies, and if it did not get sold, then I was resigning from the board. Like there would be no purpose in my staying. And if it did get sold then I'd stay."

"Anyway, so that was a very important day for me. I was very nervous. I had already gone through a number of different meetings where I had opened my mouth and afterwards I had said, 'You know, I'm eating my tongue, I'm swallowing my words, I don't know, should I shut up on this, am I jeopardizing the idea, am I helping the idea, the idea's

so important that if I'm jeopardizing it by speaking to it, I'm gonna shut up.' And, you know, I said, 'I'm listening to myself, I seem to be devaluing my involvement in this, I seem to want to separate myself from the idea because it's like I'm worried that if people don't like me they're gonna naturally not like the idea when the idea, on its own, stands alone.'"

"So I worked, I struggled, that was my real big struggle because it mattered what the hell I was gonna do that day. Am I gonna speak to this? Am I gonna shut up? Anyway, I don't know, I don't know what...I guess I decided that this was so important, this is my main goal for the first quarter of 1993, that if I did not do everything possible to make this happen then the only person to blame would be myself. So I said, I have to go further."

"I went to this meeting on that Saturday and at some point, and I'm not even absolutely sure when it was...you know, I knew there were lots of intellectual intelligent people around this table, there were 3 or 4 people who already felt the way I do, you know they may not feel it as passionately or they may not speak to it, but still I know that I've got allies. I also know I've got a couple of allies who are going to be handicapped, or handcuffed, and won't speak at all, so whether they're in the room or not and even though I know they're allies, you know, they're not going to matter, they're not players. I already knew there were a number of very strong warriors against the idea, I already knew who they were, and I knew quite a few wishy-washy folks that I had no idea what was going on so."

"When the opportunity came, I spoke very, very passionately about why this was important, why we needed to do it, what difference it would make, how bad things were and how wrong we were to continue to just fix the symptom rather than get to the cause. I

minimized it, at the very minimum we've got to listen to what this policy governance model is all about, we've got to seriously consider it. I could already see in the room, especially the main opponent against it, I could see that I had an effect. That at least their ears and eyes were going to be open to what was now going to happen. I could see that I had that effect."

"What they did, and I think correctly, was the number of us who had read the material, who had read the book, who were already in favour of the idea, they put us in another room, so we worked with each other as to how we could...you know, what difference it would make, how we would...what kind of transition we would have in the way of applying the model."

"I didn't want a transition, I wanted (snaps fingers) change like that. In fact they all know it, 'Yeah Pamela's ideas of change (chuckle).' I meant it because I thought transition was going to be painful, I thought completely severing the way we used to do things and a complete renewal of how we could do it, I thought that had to be the healthiest way to do it. I was aware of the problems, the symptoms, the frustrations, the crisis, that took a long time to unfold, but once I heard the idea, (snaps fingers) that was it. Not even a question. I knew this was the answer."

"Because it made things clean, made it simple, made it fresh, made it do-able, it got me excited about what it would be like to be a board member, and it wouldn't be a waste of my time. It would be vital, it would be vibrant. When I took an hour and a half to go to a meeting, it would be an uplifter, I would come away as though I had just been in the gym for an hour and a half, because it would invigorate me rather than de-energize me."

"Policy governance puts the bucket of work that belongs to a board member, as

the trustee of the agency, into that bucket. And it puts the bucket of work that belongs to the executive director into the bucket of work for the executive director. And there's a relationship between those buckets of work and there's a relationship between the executive director and the board, but I don't do the executive director's job and they bloody well don't do mine. What ends up is efficiency and effectiveness."

"For all the frustrations, when I read something that told me (snaps fingers) like that, there is no other idea, there is no other book. It doesn't mean I wouldn't entertain reading them but there isn't another idea. I think, and this may be an outdated statement, but I think what Drucker did for management, for the profits, is what Carver has just done for governance for the not-for-profits. That to me is a paradigm shift."

Factors Influencing Paradigm Shifts And Paradigm Pioneering

Being a warrior. "I think where I have been successful is where I have found that I'm in an environment that will allow me to be a warrior. That I can say it out loud and not worry that someone is going to think I'm a goof, or whatever. And where I can do it in that environment, I would have problems doing it in this environment. In my own organization where I work, I'm not the pioneer here. Within that select group of staff I'm seen as the expert because I understand the model, I've read the book, seen all the videos. So I'm seen as the expert but it's like they're secretly knowing that I'm the expert. It's almost, again you see maybe this is a piece of my problem, it's as though I'm concerned that if I'm the warrior for the idea in this building, the idea dies because it's associated with me. I don't think I have personal power here anymore. So the issue then is, do I care enough to still make sure that the ideas get out there anyway? And I think I do, so I find other ways

to work the ideas."

Give things a different angle. "There is something else in my life that has given me a particular bent on something. I can take stuff out of that and make the things I'm looking at a little different, like give it a different angle. I can look at it a different way. I need to give you an example. I think music is one thing. There are a whole bunch of sort of tried and staid analogies around that, but high performance teams are sort of a common word now in industry and mostly profit orientation enterprises, but a musical group is a very special high performance team. People may have a commonality about musical talent, yet a person who plays a saxophone may not know how to play the drums and someone who plays the guitar may not know how to play the piano. And yet they all play their part and what is created is above and beyond the single theme of the note. Now that's a real tried and true analogy but what does that...what do groups who come together for music, what do they have to do that's different around people who come together for other kinds of work? And what can you take in and out of those two different groups to make it better and more interesting? I mean if you're working in a factory all your life and you don't explore some other areas in your company then you might see that everything has to work in a sequence, or you might see that all you ever do is set number six. And nothing comes in that is beyond that."

"I'm not sure, the only thing I see that would make it that way is if you do the same thing all the time, you do it...and there might be influences coming in about how to change, how that's done, it's coming from within the same framework or how...what you're doing. If you have a wide range of things that may have nothing whatsoever individually to do with each other, then all of a sudden you can scope in and scoop in stuff from another way of

doing things that makes this particular thing all of a sudden aha...that's a very interesting way to look at it."

"Whether it's as simple as an analogy between one format to another format or whether it's a real marrying of almost a serendipitous kind of accident around, oh my, you know, this and that and then you create a product that makes a gazillion million dollars, I mean there are stories of people who've done that kind of thing. So I think that if I have any characteristic of a paradigm pioneer or shifter is that, I have that and I'm always knocking the boxes down. I think I am."

Moving and knocking down boxes. "So I think it means to me that I'm thinking in frames and paradigms and boxes, the next thing is am I moving those boxes around or knocking them down? I'm not totally sure but that's what I thought. Reading outside my area may have some relationship to whatever role I might play in moving paradigms because what is the large aha, I'm not sure except it might be a piece fitting into the puzzle that somehow changes the picture. So you might've up til' now thought it was a cat, but now that you've put this piece into the jigsaw, all of a sudden what you thought was a tail is in fact something else, and you now don't have a cat you have a mustang, because of that one extra piece you've put in and it totally changes the picture. I have that a lot. I think the thing reading does, when you read things that are outside of what you do, is that you take an idea that has a pattern similar to what you're doing. And you look at it and you say to yourself...'that has value'. I mean somebody might call it as simple as an analogy that, you know, you take a word like...well you know it's in the not-for-profit now all over the place so it wouldn't seem so odd, but let's say maybe 5, 6, 7 years ago, if someone used the word customer-related to a patient, I mean we didn't even call them clients, we called

them patients in this building, that terminology, that definition, also spoke of framework, of behaviour and thought about that person and themselves too. So maybe the first person to use the word customer in a not-for-profit was a weirdo but now we've accepted it finally, and mind you lots of people don't, but we don't think they're sort of au courant."

"For instance, taking total quality management and customer service, within the profit industry and moving it in the not-for-profit industry, by taking some of those elements, and I think it creates a very large aha. When we start looking at customer centredness in not-for-profit, I think some very bizarre things happen. We start to realize that we're forcing products at people they do not want. And we are not creating products that they need, or have asked for. So I think for me reading that material was also another, for me, a big shift. Because I was frustrated with things that appeared not to work in a not-for-profit."

"I mean, it is so obvious to me that I often am stymied when I talk to anybody that doesn't even think this way that in the not-for-profit configuration, we have customers. Now whether we're calling them clients or patients or users or whatever, we have customers and...everyone is a customer. So if we think about being a customer somewhere else and we just simply take that idea and talk about being a customer in a not-for-profit, then I think that's a very large jigsaw piece going in and turning the cat into a mustang."

Be an idea catcher. "I think because of what it is all about, you also have to be an idea catcher. And you have to be a person who either fishes for it or, you know, be an engineer, but read about impressionist art. I think it almost means you are somewhat quirky. So given that, I would think you probably have to be a person who has more than

one or two or three or four... either interests or experiences or whatever. Although I think you could probably only have one kind of experience and for some accident of nature be in the wrong place and then somehow see the connection. So seeing the connection, I don't know what that is--I don't know if that's creativity of some kind of ilk, or if that's the kind of creativity that engineers have that is both sort of applied and artistic, but at the same time, design and architecturally sound."

Not afraid of ideas. "I think I go looking for ideas. I'm not afraid of ideas, I love ideas, I don't care who they come from, it could be somebody I totally despise but the idea comes out of their mouth and I think I can separate an idea from the person who says it. I also see challenges or, that may be part of the issue about frustrations or problems or situations that need to be resolved, and I think at the most primitive level I'm a problem solver, although, you know, it's not a 90's word. So anything that will eliminate a problem by giving it a new twist, by in fact framing it differently, so that all of a sudden we see something solvable rather than the old way of constantly saying it's not solvable."

"I also don't have a problem looking stupid. I don't have a problem with being a fool, so if I get a big aha and now I figure it all out, or at least I figure it all out for this point in time, then I can simply say oh, I had it wrong, period! I don't think it threatens my status, you know, or position, or.. and if it does, so what? If it...I mean in a way, I mean now that I'm going to be president of a charitable organization, I was a warrior for the idea so it seems a bit odd, but I could be threatened by the policy governance motto because it devaluates the presidency and in fact it changes the name to chairman, it makes the board smaller, it makes what they do different, it...I mean I could be threatened by all that, I suppose, but I'm not. So I think those are the reasons."

Being a translator. "Further, you just can't have the idea and keep it to yourself.

You have to start being this translator. Now you may not ultimately be the common man translator and you may only be the person translating it to the other people who are gonna ultimately sell it, I'm not sure. I mean certainly at the charitable organization, I was a seller and a warrior, maybe here I'm not, and therefore I have to sell it through other people."

"You need that passion, you need that ability, to sell it to somebody. If you're gonna be the pioneer rather than a shifter, because I think shifting is coming up with ideas. I think the pioneer has to be a seller or a warrior of the idea, and you have to have those abilities to have the passions to communicate the idea."

"Finally, I think it's obvious, but I think you have to know that it's going to make a difference. I mean, why bother? (laughter)...stay in your little office and move papers from left side to the right side or move them across the back end near the window. Why do any of it unless you know it's gonna make a difference? And to me, now everybody might have their own motivations, but I think it means a difference to the way things are done, to the way this society is rationalized, the way people live, you know, stuff that really matters, not, oh well, that's gonna get me more money per year, I mean that may be a bi-product and you might even be smart enough to know that as you're going along but...but if that's your real motivation then it's not really worth doing this, putting the time into it. So I think, you know, if we're talking about higher moral authority, although I was dealing with it in certain other ways, or a higher purpose, I think a pioneer needs to know that this idea's gonna create a higher sense of something."

Final thoughts: I think I'm early. "I don't think the industry is set up to make me feel comfortable yet, and by comfortable I mean...the industry has not been set up for

thinkers. It's been set up for... do-gooders: people who do good. People who help the hungry, the poor, you know, the naked, the unwashed, the old, the disadvantaged, but as individuals. And we haven't had, or we haven't, I haven't really seen anybody do any thinking about the problems "les problèmes" and how we can do some different thinking about those problems. And I haven't got anything to say about those problems yet. But I think I wanna think about them. So that's one reason why I think I'm...also too, I'm not the only possible thinker, I'm meeting other thinkers, the kinds of things that other thinkers are thinking about are taking stuff that works in the profit organization, I've been saying this for years, you know, stuff that works in the profit field and see if it can work in a not-for-profit. Some of it will, some of it won't, some of that's very refreshing. I mean obvious stuff like customer service, but total quality management, put that in a not-for-profit, (whistles) blow the building away. So I'm feeling hopeful that again one of the elements, or qualities, that people have often told me to get, is patience, and I'm feeling that if I can achieve patience to some extent, and not just waste my time, I mean do something with the time while I'm being patient, perhaps do some thinking, then my time might be fast, ten years down the road. Now, I might only be creating that because it's not now, I mean I can't go around saying hey, my time is now, because if it's now I'm dead in the water. So maybe it's good to put yourself 5, 10 years down the road because, you know, you can always keep moving 5, 10 years down the road, I'm aware of that. And I don't think I'm doing that, I really do think there's stuff happening in the industry and that people who are the do-gooders will no longer be in positions where they're forced to think, and therefore not think, because they can't. There'll still be a lot of people doing good but we'll put the thinkers in the thinking place, and maybe that's where I belong."

"Anyway that's what I feel. I also really feel that I'm in the right place. I don't mean this building, I don't mean this organization at all. In fact I'm pretty sure I'm in the wrong organization. But I think I'm in the right industry, and I think that if I'm not gonna sit on a mountain and think for the value of just thinking, can I take this piece of me that needs to think and do some thinking around the kinds of things that other people don't think about but if they read about it they might think that was kind of neat? You know, that's a neat way to think. So I know I'm in the right industry, I think I'm about 5, maybe 10 years too early. I don't think I'm late, I think I'm early."

CHAPTER FIVE: INTERPRETING THE PROFILES

Chapter four presented the participant profiles. This chapter will interpret and integrate the findings. First, we will examine how the participants defined paradigm shifts, what experiences they related, and the process of making a paradigm shift. This will then be followed by a discussion on the common qualities shared by all four pioneers.

The Paradigm Shift

Defining Paradigm Shifts

Each participant defined a paradigm shift in a different way. A paradigm shift for Paul represented a major change in one's life and one's circumstances. Inherent in his definition is recognizing whether change has happened or is happening, and then "doing something about it." Peggy saw paradigm shifts as a change in how one views the world. "It's when you reject the old way something's been done and you have an idea or a vision, or you can envision a finished product a different way." Patrick viewed paradigms shifts on a continuum. Shifts do not necessarily represent isolated events, but rather a process in which certain people are at one end of the continuum, and those who understand the new paradigm are at the other end of a continuum. Both are necessary and vital to the process. For Patrick a key part of the paradigm shift or pioneering experience is working on the edge of one's field. Paradigm shifts also represent one's intrinsic way of seeing the world. Pamela defined paradigm shifts in how one sees challenges and problems in his/her life. She believed that current

problems could be solved if individuals shifted how they viewed the problems. If shifts occurred, then new possibilities and solutions would emerge.

So each participant defined and described paradigm shifts in a very different way. The one common factor that was shared among the definitions was the word change. In other words, a paradigm shift represented some kind of change: a change in one's circumstances as in Paul's case; a change in how one views the world as in Peggy's case; a change in how one views problems, as in Pamela's situation; or as Patrick described, not a change at all, but rather a process that is on some sort of a continuum.

Experiences With Paradigm Shifts

There was also great variability in experiences with paradigm shifts that were described by each participant. Pamela provided a detailed account of one significant paradigm shift she has been involved with for over a couple of years--the shift to the policy governance model. Paul related several events in his life which he described as paradigm shifts. The two that seemed most important were his move to Canada in his youth, and, more recently, his decision to leave the corporate world to set up his own business.

Peggy described several paradigm shifts. The one she focused upon was a significant shift from seeing organizations in a hierarchal way to a more organic way. Patrick was not convinced that paradigm shifts were necessarily isolated events. Instead, for Patrick it is a process of continually "being on the edge". For example, he talked about the paradigm of security. He stated that uncertainty, for him, did not represent a shift. That's all he knew, because that is how he grew up. It was his life experience. This seems to be how Patrick views paradigm shifts, as his life experience. So being on the edge is not a shift for him,

because he has always been on the edge.

The Process Of Making Paradigm Shifts

Participants also described the process of making a paradigm shift in very different ways. Paul began the process of paradigm shifting by first identifying if change was happening. He described doing this by observing or "reading" his environment. For example, when he was thinking about moving to Canada, he realized based on his "reading the environment" that North America was a good place to be because things were starting to happen. Using this information, Paul discovered that making this major change would be of benefit. In his last corporate position, Paul also began to read signs in his environment. He noticed the challenges emerging within the leadership of the organization. He then thought, "What if I am on the outside?; what will I do?" This helped Paul begin to consider setting up his own business. So reading the environment was important for Paul, because he was able to foresee change occurring, then adapt and respond more quickly.

Patrick's experience was a little different. Patrick believed that each individual operates within certain societal bounds. He saw his main role in shifting paradigms, to be continuously challenging the "bounds under which we are supposed to perform." Patrick's analogy of making a sphere bigger was a good one. He stated he is always on the edge, experimenting with the boundaries of it. While on the edge, he may perceive an interesting change occurring, and he "tests the bounds". He then observes what happens by returning to initial conditions. Usually what he observes is the reactions of others, specifically how others respond to the push. He then goes back and pushes some more,

or pushes in a different part of the sphere. This is a continual and ongoing process. If a shift occurs, then the sphere has been made bigger, which means the change has been adopted by others.

Peggy described the process to be very much like a detective or "a modern day Sherlock Holmes. The first piece is when you realize you have made a shift in your thinking and letting one way of thinking go." Once she realizes she has made a shift in her own thinking, she then tries to make sense of the shift. She reads books to help her understand what she is experiencing. She may observe what others are doing in her environment. Eventually, "clues would evolve based on, again, watching but then following through." So once she has seen the patterns, there is a search for words to describes them. The words seem to play two important roles. First, they help her understand the new paradigm. Second, this helped her in translating or communicating the new paradigm to others. This process can be frustrating, confusing and exciting for Peggy. The time involved for a shift to fully happen can vary. It can take weeks or months, and at times can continue for years. This was best evidenced by her shift to an organic view of organizations, which developed within her for several years.

Pamela used different language to describe her experience with paradigm shifts. "I'm thinking in frames and paradigms and boxes, the next thing is am I moving those boxes around." Pamela's frames and boxes are similar to Patrick's bounds and edges. Pamela is also quite in tune with her environment. Paradigm shifts begin to develop when problems or inefficiencies arise. This was the case with the fundraising campaign she was involved with. Over the years she felt frustrated by the process, and eventually decided to take some action by leading a strategic planning process. The interesting aspect was that

at this time all Pamela knew was that the campaign needed to change. However, she had not yet experienced a fundamental shift which showed her how. Like Paul, Patrick and Peggy, Pamela then began to actively look for ideas to help her solve her problem. The shift finally happened when someone told her about policy governance. In this particular case, Pamela experienced an immediate "aha!". The shift had happened. Her next challenge was to make the shift happen in others. This is where her role changed to more of a "seller" or "warrior". This selling role was quite similar to the translating role described by Peggy.

The findings concerning paradigm shifts are summarized in Appendix E.

"They Are Different In The Same Way"

When I began to look at the findings on the participants' experiences with paradigm shifts, I found many more differences than similarities. Initially, this was both frustrating and confusing. I wrote in my journal, "How could these individuals, all of whom understood the concept of paradigm shifts, define it in so many different ways?" Further, I wrote, "How could they also relate so many different experiences? What's going on here?" On the one hand, there was not a common definition of paradigm shifts; there was not even a common process in making paradigm shifts. On the other hand, these four individuals shared many of the same personal qualities. As I got to know them during the two interviews, I realized they were special people and were different than most. They were "wild ducks" and different all in the same way. As I read and reread the interview transcripts, I found many qualities which they shared seemed to jump right out at me. So while they differed in how they defined paradigm shifts and the process of them, I

discovered they shared many of the same personal qualities.

The Paradigm Pioneer

All four pioneers did not experience paradigm shifts as an all-encompassing fundamental transformation in their worldview. Instead, they described much more their personal journeys--their journeys as pioneers. By describing their journeys, several common qualities emerged. These included a change quality, a relationship quality and an inner quality. These three qualities represented an integrated collection of traits which pioneers rely upon throughout their journeys. I believe these qualities to be the core of what it means to be a pioneer.

THE CHANGE QUALITY: A CHANGE-SENSE

During the interviews, one of the topics frequently discussed was change. Each participant had a very special relationship to change. I kept saying to myself, "They are not merely open to change, they almost have an intelligence about change. It's almost as if they have a unique sense just to help them to deal with change." I struggled for some time to find the words to describe what I felt I had observed. One day, it finally "hit me". The key quality each individual shared with one another was a something I termed a "change-sense". What did this mean? I wasn't sure, because it wasn't really a word. Yet for some reason it felt right. I looked in a dictionary and thesaurus to find the most common definitions for the word sense. The first I encountered was meaning. The

second was awareness. The third definition I uncovered was the ability to make intelligent choices and to reach intelligent conclusions and decisions.

Using these definitions as a guide, I tentatively applied them to the term change-sense just to see what would happen. First, change-sense could be defined as the meaning of change. It could also be defined as the awareness of change. It could also be defined as the ability to make intelligent choices and reach intelligent decisions in the face of change. Once I developed these tentative definitions, I then decided to apply them to my findings. Much to my surprise, I found that it worked. I wrote in my journal, "This is cool, it looks like something is working, something is happening here."

The Meaning Of Change

What did change mean to all the participants? Change was positive, but positive for very different reasons. Paul saw change as positive because he did not like routine and boredom. "See, I don't like routine and so I like doing new things." He remembered a job where he was responsible for seeing the company grow through several stages to the point that it was an international company. This experience was positive, because it was ever-changing. "It was continual change and that's what I enjoy."

Pamela also described change as positive, and like Paul a link was made to boredom. Pamela called herself a "change junky". "Change for the sake of change...if I can't get my big dose of change, then I'm probably very very unhappy." She continued, "If you told me my life was going to be the same between now and 80, I'd kill myself, I mean, God damn that sounds bloody eerie to me. While someone else, if you told them it was gonna be the same between 40 and 80 they'd say thanks, they'd be grateful. Change to

me is positive because I'm not going to be bored." One of the present frustrations that Pamela has been dealing with is that her job has become boring. There is no longer any change or opportunity to grow and stretch her abilities. This explains why Pamela is not happy in her present job. Essentially, the jolt has been gone for some time.

Patrick needed change and diversity. "I have a need for diversity...routine is certainly not my forté...a sense of unrest or impatience...a need to be continuously changing." Change then is a positive and daily experience.

Peggy referred to change as "adventuring". The reason she has developed this approach to change is that Peggy feels she has developed the "skills to cope with change". "I'm comfortable that I have the skills to take care of the pragmatic side of me adventuring. So it (change) can be an adventure because the fear's out of it, because I slowly evolved the skills to deal with it."

For each of the four participants, there was an openness to change. They were open to change that was occurring in their world. They were also open to being changed. This basic openness existed because change represented an opportunity to grow, learn and do new things. If they were not changing or experiencing change in their lives, they would not be happy as individuals. Part of the reason for their openness was probably due to a certain degree of self-confidence. They each demonstrated a confidence in their ability to deal with any change that would occur in their lives.

The Awareness of Change

Each participant displayed a keen awareness of change: an external awareness of change in their environment and an internal awareness of their own personal response

to change.

External awarness. All participants stressed the importance of being able to perceive signs of future change. This was done in two ways. The first was by continually scanning or reading their environment to spot signs of new change or future trends. All the participants talked about seeing the signs of change taking place in their environment. This process gave them an edge in seeing the early signs of change. With this edge, they are then able to anticipate the future and take advantage the of opportunities available to them.

The second method of becoming aware of external change was through the use of their intuition. All four participants relied upon and trusted their intuitive abilities. For example, Peggy first intuitively "feels" a shift or change taking place. Peggy has developed this intuitive ability because early in her life she received encouragement to use her intuition. "I had several people in my life that kept reinforcing that. So if my gut said, don't talk to that person as a kid, I believed I wouldn't talk to them. Nobody said to me, well why? It was just good enough."

Learning to tune into his intuition was a more deliberate process for Paul. He related the story of working with a corporate psychologist who pointed out the value of using intuition in business. Since that date, Paul has relied more on his intuition to help him be more effective in the business world. Patrick also agreed "Yeah, yeah, it's intrinsic to the way I make decisions and about the way I do things. Yet it's frustrating because you can't explain to people why, you know, why would you go that way, why would you do that thing?" So one of the challenges Patrick faces when he is pushing the edges intuitively is

the difficulty that comes in trying to explain to others why and what he is doing. Pamela also shared this intuitive quality as well. She stated, "Many of my decisions are intuitive gut reactions. It is really based on my many years of experience. I think I'm very good at making very quick and good decisions." When Pamela first learned about the policy governance model, she experienced the intuitive flash, where she knew the model was the answer. "I was aware of the problems, the symptoms, the frustrations, the crisis, that took a long time to unfold, but once I heard this idea, (snaps fingers) that was it. Not even a question. I knew this was the answer."

Internal awareness. In addition to being aware of change in their environment, the participants also shared a deep awareness of their own reactions and responses to change. For example, Paul stated, "Even though I can be apprehensive about making a major change, if I feel right, I can determine that I will enjoy it, and if I find out I don't enjoy it, then I've got another choice (chuckle) to look for something different." So for Paul, even though he sees change as positive, he is aware that at times he can be apprehensive about it. He also recognizes that change is not always something over which one has control so accepting change when it happens and trying to improve the situation is very important to Paul. "I think the key thing in life is acceptance that you can't change the past and that you accept what life deals you and then make the most of it." Paul felt that not being fearful of change was also important. "Not to be afraid of things. You know, the more times you do things that you're not prepared to do...you're not prepared for...the more you realize that you can do these things and so it's a matter of gaining the self-confidence to attack new challenges and accept them whether they turn out well or not, because we don't always succeed in everything we do. I would say that learning not to be

afraid is a key factor."

Peggy linked her understanding of change with risk taking. For her, risk taking is a matter of individual perception. "A person like myself who thinks a lot and navel-gazes a lot and watches a lot, what I find intolerable causes me, when it's so intolerable, to act. Now to other people, that may make me look like a big risk taker but I wait as long as I can wait to make a change. Now how fast people make changes or how dramatic they are will be perceived outside depending on other people's comfort zone. So what I realize is that nobody is a risk taker. Human beings, by nature, are risk averse. The difference is that we perceive certain people as being risk takers." Quite interestingly, even though Peggy views change as positive, she waits as long as she can to make a change. This represents to me a significant insight into Peggy's ability to understand how she personally responds to change.

Pamela also understands her own resistance to change. "I think I do resist some changes otherwise I'd never get anything done because I'd be changing all the time, so there has to be some resistance against some change." So for Pamela, resistance is important to dealing with change. It seems to be a natural part of the process, without which she would not get anything done.

Patrick also remarked on the value of resistance. He saw both resistance and chaos as being important to the change process. If there is too much chaos, one loses structure. If there is too much resistance, the structure is too rigid. So a balance between resistance and chaos was important in paradigm shifts.

The Ability To Make Intelligent Choices And Reach Intelligent Decisions In The Face Of

Change

The final component of change-sense was the ability to make intelligent choices and reach intelligent decisions in the face of change. This third component implies one's ability to understand change and one's ability to take action. All participants were unanimous in stating it was not enough to see change occurring; one must be able to understand it, and then do something positive with the change.

Understanding change. The central strategy used by each participant to understand change was their ability to make connections. These pioneers did not only perceive signs of change and future trends, they also spent time seeking patterns and making connections with the information they gathered. This process of making connections and seeking patterns allowed the pioneers to obtain a deeper understanding of their own environment. It allowed them to have a broader perspective of their world.

Paul believed this ability to understand change was developed from his international work experience. "When you're in a corporation you're trying to read trends and you're trying to observe what's happening in the marketplace and the world and the economy, you learn to observe trends and what's happening and you read signals." Another piece to this for Paul has been his international experience in business. "Having a lot of international connections and being interested in the globe, in the world, sometimes perhaps helps me see things that others who have only dealt in a local situation wouldn't necessarily see." Part of his perspective can also be traced to his childhood. "I had always had an interest in geography, it was probably my best subject in school. I just loved reading about different places...I would pick up maps and look at them as a kid and

so the world intrigued me."

Peggy believed "What is important is the ability to associate and connect what looks like very different things." So seeing the world globally allows one to be able to piece together fragmented bits of information, to arrive at a whole meaning. Peggy feels this ability developed in her because she, "Was given the permission, the confidence, the encouragement, to do it." She also attributed it to growing up in an eclectic world where early in her life she did a great deal of travelling and had parents who exposed her to many different experiences.

Patrick believed this ability to think globally and make connections came about from his upbringing and interest in reading. Patrick related a story of when he was a child and his father was having great difficulty doing business outside his own town boundaries. This affected him to such a degree that he felt it forced him to be more "outward looking". One of the things Patrick has learned about himself is that he seems to be able to take experiences of learning from one area and apply them with success to new and different areas. He stated there is something within him that says, "Don't always look through the same set of filters. What happens if I turn the filters the other way around or turn them upside down or look in another direction using the same set of filters, does it give me something different?" Patrick saw this ability as being linked to his thinking style. He finally spoke about the idea that his perspective also could have come from his reading "relatively exotic fiction" as a child, which helped him to see the world through someone else's eyes. This habit has evolved with him to the present. "I run the in-house clipping service in my organization, I read three newspapers a day, I read political commentary, I read economic commentary, I read social commentary."

Pamela described a quality similar to Patrick's. "There is something else in my life that has given me a particular bent on something and I can take stuff out of that and make the things I'm looking at a little different, like give it a different angle, I can look at it a different way."

A bias for action. In addition to understanding change, it was important to put this understanding to good use. This bias for action was common among all the participants. Paul reflected on this important, "Today it's time for action, it's time to do things, and if you make mistakes, well you make mistakes. And I've learned that in business too, I mean, you can sit and you can do forecasts and variant analyses and all the rest of it, but in the end someone has to make a decision." Paul demonstrated several important factors: first his bias for action and for doing things; second, the realization that failure and mistakes can occur when one takes action. So an important part of taking action is realizing that things may not always work out, and not letting this stop one from taking the action.

Patrick, who described his role in his present organization as that of a change agent, was essentially hired to make change happen. Much of his results came from the decision to take many small actions. "Very little inconsequential actions that, if we sat down and started putting a list of them together, started to have a fundamental change." These small actions seem to limit the risk, yet over time they play an important role in making change. So for Patrick, change can occur from seemingly which if considered over a long period of time, contribute to a large change or transformation.

Both Peggy and Pamela felt that this bias for action was something that distinguished them as a paradigm shifter. They agreed that paradigm shifters were those who initially come up with a new paradigm or idea. However, they saw themselves as

pioneers--the individuals who decide to put the shift into action.

Pamela was especially clear on her role. "I'm not the paradigm shifter, I'm not the one who had the idea, that's Carver...but I'm definitely the paradigm pioneer on that idea." Peggy shared a view similar to Pamela. "I think there are people who are visionaries but aren't necessarily paradigm pioneers because they only stay out there, and I think that there's a pragmatic side to the paradigm pioneers where we know that they are pioneers because they're actually doing something different, they're not just talking about it."

One of the qualities that each participant shared was their relationship to change, which I termed a change-sense. The first important component of change-sense was a fundamental openness to change. Essentially, change was viewed as being positive. These individuals embraced change on a daily basis. The next component was an awareness of change. They demonstrated an awareness of their external world by actively reading and intuitively feeling the early signs of change. They also displayed an internal awareness of their own individual responses and reactions towards change. The third component was an ability to make intelligent choices and reach intelligent decisions in the face of change. This was achieved by gaining an understanding of change by making connections with many pieces of information. Once one has an understanding, then one must take action. The consensus among participants was that actions were everything, even if these actions were risky. Despite the risks, all the participants stressed the importance of making change happen by taking action. This change-sense quality can best be summarized by Paul's words, "Look ahead and not backwards, because you can't change the past, you can only influence the future and make something happen in the future." To be able to influence the future, it helps to be open, to be aware and to have a

bias for action.

Interestingly, this focus on the future can also create some frustration for pioneers. Peggy stated that as a seer, she may be seeing change that will take place 5 to 20 years in the future. For her, most of the change takes a long time, and most people are very slow to "catch on", so having this future focus can create certain challenges. Peggy has learned to become more patient with others and with herself. Pamela shared similar frustrations in reflecting on her own role within her organization and her profession. She said, "I don't think the industry is set up to make me feel comfortable yet...I think I'm about 5, maybe 10 years too early. I don't think I'm late, I think I'm early" she said.

The findings concerning the change quality are summarized in Appendix F.

THE INNER QUALITY

The second quality shared by all participants was a reliance on their inner strengths. This inner quality is comprised of having personal purpose and vision, personal direction and possessing an innate curiosity and love of learning.

Purpose and Vision

Personal purpose. One of the characteristics that all participants displayed was a deep sense of purpose. They are all driven internally to accomplish and achieve the best possible results. For Paul, this purpose was quite simple: to do the best he can in everything he attempts. This philosophy was in part shaped by Paul's parents, who early

in his life encouraged him to do the best he can. This seems to be one of Paul's fundamental philosophies towards change and life. He sees every new opportunity as a challenge. He also knows that if he tries his best, things generally work out. Even if things do not work out, Paul realizes he can learn from the experience, and let it impact his future in a positive way.

Peggy saw it as her calling or vocation in life to be a pioneer. Being a pioneer can at times be extremely challenging. What keeps her going is having a deep inner sense of who she is as a person. "You have to develop ways to reinforce yourself and that comes, for me, what...I believe spiritually, what are my values, what are my belief systems about life and people and whatever, because without that I think you'd go crazy." These inner strengths are important because one cannot rely on externals for reinforcement. Part of the challenge of being a pioneer is that most people do not initially agree with you. She referred to her inner strengths as her home base, "the only home you can have--like that's the only place you can depend on." So coping with the challenges of pioneering come from having these internal strengths, which come from having an inner purpose. This inner purpose included a strong spiritual component.

Patrick viewed his role as a paradigm pioneer as a vocation and a duty. "So I see it's my duty, it's an intrinsic duty that goes to the gut, goes to the core, goes to the heart, goes to the brain." He realized he has this duty, but at present is not sure where it is directed. Yet, he was fairly confident that in his life he will touch someone who will be able to change the face of the earth. Patrick's duty and purpose transcend his job and organization. "If I change jobs today, then that would go with me." Patrick believes this sense of duty came early in his life. He was told, "I could be what I wanted to be, that I

was given the talent and ability to do anything I want to do. So that purposefulness, that vocation, that obligation is there."

Pamela described her inner purpose as a sense of higher authority. I think this was best demonstrated when she was going to "sell" the policy governance model. She remembered saying to herself, "If nothing else happens in the next 3 months, my main purpose is to get this policy governance model sold and bought by the other members of the board." This purpose was so strong within Pamela that if she did not sell the model she would resign from the organization. The important aspect of this sense of purpose was that it allowed Pamela to focus all her energies on her single goal. Despite her success in this meeting, Pamela did take some time to reflect on her role as a pioneer. "I'm not very proud of having been one (a pioneer) because I haven't made the kind of shift or been the kind of pioneer around an idea that really will change the world. I think that's my higher purpose." Like Patrick, Pamela feels her true purpose is yet to be truly realized. She said, as an example, that a significant contribution for her would be to solve the problem of poverty. "To me that is a paradigm shift worth making a shift about. And doing it like that (snaps fingers)."

Personal vision. Pamela related a strong example of the value of vision. When she worked with her charitable organization and had them envision the future, she presented the numbers "75 million in 1995". She used the vision to help her colleagues see the potential benefits of changing how they were raising funds.

As a leader in the corporate sector, Paul has often needed to rely on the power of personal vision to be successful. Yet, one of his earliest ambitions seemed to set him on his way in life. "My early ambition was very simple--to be able to give my family the things

that I thought that I had missed in growing up, and when I reached round about the age of 30 and I knew that I had achieved that...so I mean that was a milestone that I had achieved. I knew that I could keep my family comfortably", he said. This ambition and personal vision challenged Paul to work very hard in his early years. He told how for a 5 year period, he worked full-time and went to school every evening. He achieved his goal, but it was probably due in part to the fact that he had this vision for himself and his family.

Peggy describes personal vision as a life force. "We all have a vision, it's all slightly different but if I, as a leader, have the ability to articulate, to bring hope, to encourage, then other people with similar visions, that have pieces of the thing, get attracted to that leader, and then they'll go forward. But if you don't have those other pieces in your life you get used to that, you won't believe it's possible." Having a vision inspires beliefs that seem to move people to action. Peggy values visioning deeply: a large part of the reason is that it was reinforced within her as a child, "I don't know if it holds true for other paradigm pioneers but I had people in my life that said, 'when you see in your head a vision, or you feel something in your gut strongly, don't discount it, it's real, it's as real as if it was right in front of you'."

Much of the work Patrick has been doing in his job for the past 5 years has been driven by a vision created in his initial job interview. Patrick recalled, "We set the game plan for the last 4 years, the last 5 years I've been working on that 2-hour interview. It was never written down anywhere but it's planted at the back of my mind and every once in a while I touch base with those guys and it's like I'm beyond the schedule."

Personal direction. Each pioneer also displayed the quality of personal direction. They were driven internally by their own goals and standards rather than by external

expectations. An example of personal direction for Paul was his move to Canada early in his youth. "I made a real determination that I had to get away...I wanted to do something very different and be truly responsible for myself and shape my own thoughts." This experience seems to typify Paul's early sense of direction in his life. Paul also possessed high personal standards which motivated him to do the best he can in any situation. "I play hard and I work hard and it brings its own reward." If Paul is involved in something and it doesn't work out, he seems to be his "own worst critic". Further, he does everything he can do not repeat his mistakes in the future. High standards also came into play in how Paul approached his work. "I try not to bite off too much because...then you can't really give anything substantial." So he becomes involved in activities in which he knows he can make a significant impact.

Peggy's personal direction comes from having a high need for order, and this is a major internal driving force. "I just have a very low tolerance of things not working. I have a high need for order. That's what drives me." Since she is intolerant of things the way they are, she always wants to change or improve conditions "so they work better." She described this process as "pushing the envelope"--a process of continually pushing the status quo, to find what works, and how to improve things. In fact, she also does this also with the people in her life. She said one of the criticisms she receives from people in her life, is that "your expectation of me, I can't live up to it." In other words, Peggy always sees the potential in people and situations. She can see the results people could potentially achieve, and she works hard to facilitate or help them achieve those results. In this way Peggy is directed to help things or people achieve their fullest potential. She is frustrated when she can see the potential, and yet is unable to help realize the potential either in

situations or in people.

Pamela described a similar concept when she referred to "perfection desired". She related several examples of challenges she faced in her life concerning the perfection desired which has contributed to her self-direction. In one example, she had not completed her Master's degree, yet a university was going to admit her to a doctoral program. Even though this arrangement was to Pamela's advantage, it went against her own set of standards or "rules". She turned down the invitation because a higher authority within her felt it was wrong. Pamela's self-direction is linked directly to her personal purpose. Though she is flexible in changing, there are certain standards or rules she feels cannot be broken, or bent, or made flexible. These standards or rules generally relate to how people should be treated, especially in organizations. These standards, or the perfection desired, direct her to act in certain ways.

Patrick is driven by "an inability to stand back and let mediocrity operate." He admitted that this quality sometimes gets him into trouble. He cannot sit back and watch mediocrity occur. He is compelled to do something about it. Like Peggy, Patrick wants to improve circumstances and find out what makes things work well. "I have a standard that nobody can accept. So that personal level of standards that is internal I happen to believe is one of the major motivators for most people." He referred to it as a form of personal criticality, the ability to measure oneself and one's results against one's philosophy and vision. This process helps Patrick be personally directed in his life.

Innate curiosity. Another inner quality shared by all of the participants was an innate curiosity of the world around them. This curiosity manifested itself in a love of learning. So each participant could be described as an avid learner.

Learning has played a big part in Paul's life and in his ability to be a pioneer. He reflected on learning, "I think that I've been an observer of myself and I have learned from different situations, I've learned a lot from people and I listen well. I think there's someone who really has something to say, then I try and learn from that." Paul displayed a sense of curiosity in many different areas. Again, like change, much of it had to do with his approach to dealing with boredom. "I get bored pretty quickly and that leads me and interests me in a variety of things. So I like meeting people from different countries, for example, and getting their perspective, I like meeting different kinds of people and ah...some you relate to, some you don't, but you can learn from everyone. I think that what you are today is an accumulation of all the things that ever happened to you, so a little bit of every person you meet rubs off on you, something you learn from them, like a style, or you see their reaction to yourself and you say why did I rub that person the wrong way, or why did I have such an influence on that person?" Why is Paul such an avid learner? "I think that probably arose from having an older brother and sister and they could read and write and do these things and I always wanted to be able to do the same thing. Even before I was old enough to go to school I wanted to go to school. I can remember my mother and aunt laughing at me because I wanted to go to school. That's always been part of me."

Peggy is also an avid learner. "I believe you aren't ever too old to learn." Part of learning for Peggy is being willing to experiment and learn from mistakes.

Patrick also displayed this sense of curiosity. He described it as, "I think I have just a phenomenal intellectual curiosity." One of the reasons he agreed to participate in the study was because for him it was viewed as a learning exercise. "This is to me a

training exercise. I don't call it that, I don't expect it to be, because we're not doing it in a classroom, but by forcing me to articulate what I'm doing every day, you're teaching me something." For Patrick, "there's no question: a requirement that I be constantly learning is absolutely fundamental."

For Pamela, learning appeared to play a role in helping her make sense of the frames and boxes of paradigms. "Learning may have some relationship to whatever role I might play in moving paradigms because what is the large aha, I'm not sure except it might be a piece fitting into the puzzle that somehow changes the picture." In other words, as she is trying to solve a problem, new learning adds pieces to the puzzle. Pamela, never knows when the right piece will come in to change her view of the situation, and help her see the problem in new and solvable ways. Learning was also an important motivator for Pamela. The key motivator is the "jolt" that comes from learning. The jolt is the learning curve she experiences when she is making a change or tackling a new project. "This learning curve, this learning jolt is huge, and I need it often." With this understanding, we can better see why Pamela is unhappy in her job. Since the jolt is not there, she is finding it difficult to be personally directed. She described the feeling as being in a "black hole". Pamela feels that she needs to initiate some sort of change, but that at the present time quitting her job would not really make any real long-term sense. So in the short term, Pamela is waiting and coping.

The inner qualities pioneers share play a very vital role in helping them deal with change and with the challenges of pioneering. The inner qualities give pioneers a sense of stability, confidence and direction in their lives. Collectively, the inner qualities guide their actions and how they relate to others. The findings of the inner quality are

summarized in Appendix G.

THE RELATIONSHIP QUALITY

Relationships played an important part in the lives of each pioneer. Paul, Peggy, Patrick and Pamela all displayed a fundamental valuing of relationships. Peggy referred to "honouring" the relationships in her life. Patrick demonstrated this valuing by crediting his success not to himself, but "to the people in the community who wanted a change." Pamela spoke with conviction as she talked about the importance of placing a "value to the way of treating people", both the employees and clients of her organization. Paul provided many examples of how relationships helped him in his personal and professional life.

One of the reasons why relationships are valued to such a great degree is because they play such an important support role in the lives of the pioneers. They rely on these support relationships to help them learn and deal with the loneliness and isolation that pioneers can feel from time to time.

Paul has a group of individuals, "a good network of contacts", he calls upon for learning and information. "If I've got a problem in almost any area...I've got someone that I can call and say, you know, 'Jim, what do you think of this?'."

Pamela saw relationships as important in helping her be a more effective pioneer. First, she stated, "I am happiest with other wild ducks. I don't think I seek them out. But I enjoy being challenged by other people who are different thinkers. I don't need lots of them in my life, just two or three of them. They help me sustain and grow, I need them to grow." On a personal level, Pamela also values the close relationships she has in her life. She reflected on feeling especially lucky to have the husband she has, and grateful for her son. She also commented on having a close group of friends who accept her for who she

is and provide support in her daily life.

Peggy viewed relationships as being important. "One of the things, I think also, is that staying a pioneer has a lot to do with having a huge cross-section of people that I respect and admire, and they're not from any one discipline at all, they're from many, many disciplines." These relationships are also helpful because at times being a pioneer can be challenging. "You look for all the other wild ducks...because it's intolerable to be by yourself and to feel lonely." So she goes out and looks for other pioneers. She has found this helps her to accelerate her learning and development. She also warned me of the potential down side of relating solely with other wild ducks. "The dilemma though is that you're part of a world where the other 90 percent of the people are in a different place, so what it forces you to do is to keep checking in and don't lose that language that they're at, so that you're speaking their language." "But if I ever lose respect and stop honouring other people, where they are, then what does it mean anyway? Because then all you're doing is playing a game where I'm right and I can see, you can't, too bad, get lost."

Patrick has also surrounded himself with supportive relationships. "What I've also started to do is I started to learn that if you run with the winners, you can win. So what I've tried to do is pull together around me a very, very small group that really is probably less than a handful of people. These people are from very diverse fields, and generally tend to be people who are pioneers in their own areas." He has found that these are the people he likes spending time with. On a personal level, Patrick's family acts as his security blanket. It is what he relies upon to give him a sense of security and stability in his life. So he works hard to keep his family relationships strong.

Another reason pioneers value relationships is that they require the help of others

to make change happen. Pamela's experience demonstrated nicely this aspect. She began by questioning the problems with the campaign in her own mind. Then decided to take action and to share her ideas and feelings with others. At the strategic planning session, she found she was successful in challenging the conventional wisdom of the group. The words, "1995 & 75 million" demonstrated how she tried to move people from their previous notions of how a campaign should be organized. This image inspired people to think beyond the normal boundaries of past campaigns. Once she realized that policy governance was the answer to the shift that was needed, she proceeded to sell the new paradigm. Selling it was easy, as Pamela had learned. She reflected, "You need that passion, you need that ability, to sell it to somebody...I think the pioneer has to be a seller or a warrior of the idea."

This sense of passion was also important to Peggy. "I'm very passionate about everything." However, passion only takes a pioneer so far. "One of the dilemmas...is that when you're on the leading edge, how do you verbalize what you're hearing and what you're saying in a way that will be clear." The challenge of the pioneer is understanding the change he/she is witnessing. Since the change is new, it takes them a while to develop the words that help them explain the change to others. Peggy continued, "When I see myself transcribed I say 'no wonder nobody understands me' (laughs)." "Another thing is that because you're learning to articulate new things you don't express them necessarily well, until you've done it over and over again."

Relationships have been important to Paul, especially in a corporate structure, because one must be "able to influence other people to make a shift happen." So interpersonal skills and relationship-building skills helped Paul make people feel part of the

process of change. Central in this process for both Patrick and Paul is to lead by example. "Actions count, words don't...you establish your credibility and your capability by what you do, not what you say" Patrick said. So understanding and communicating the new paradigm are not enough; action must follow. Paul agreed, and saw it as being an important link in effective leadership. "I think the style of the person living what you're talking about is a key." Therefore, a sense of integrity between what one believes, what one says, and how one acts is vital in making change happen through others.

The findings regarding the relationship quality are found in Appendix H.

CHAPTER SIX: SUMMARY, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Summary

The world of work in North America appears to be undergoing a major transformation. Drake's (1992) story model is a useful way of exploring the transformation occurring in the world of work. The old industrial story based on a mechanistic worldview is no longer working: a new story seems to be emerging. This literature suggests that the new story is based on a holistic worldview--one where the concepts of wholeness, interrelationships and inner wisdom are its guiding principles.

Presently, the world of work is in transition. Many aspects of the old story still exist, and the new story has not yet fully taken hold. The literature suggests that before we can transform the world of work and society from old to new, individuals must shift their worldview--a shift from a mechanistic to holistic worldview.

The concepts of paradigms and paradigm shifting are helpful in examining the kind of shift individuals must make. The literature to this point has adequately discussed the concepts of paradigms, paradigm shifts, and paradigm pioneering (Barker, 1992; Ferguson, 1980; Covey, 1991). However, the literature has not described the actual process involved in making a paradigm shift. In addition, the literature has also not described the experience of paradigm pioneers--those who are the first to make the shift.

If a key part of transforming the world of work rests with individuals making a paradigm shift from the old story to new story, then obtaining a greater understanding

of this process would be extremely important and valuable.

The purpose of this investigation was to explore these issues in more detail. Specifically, to describe the experience of paradigm shifts and explore the experience of paradigm pioneers. A qualitative research methodology involving in-depth interviews was used to investigate the experiences of four participants identified as paradigm pioneers.

Conclusions

Paradigm Shifts & Paradigm Shifting

Participants in this study did not describe an all-encompassing paradigm shift in worldview. In fact, each participant defined a paradigm shift in different ways. They did relate several examples of paradigm shifts. However, even among these examples, there was a high degree of variability. There are three specific conclusions which may help explain why there was so much variability among the participants.

The first conclusion concerns the concept of paradigms. Kuhn was the first to introduce the concept in 1970. At the time, he focused his attention on paradigm shifts within the scientific community. Twenty years later, Barker (1992) introduced the concept to the world of business. During the last few years, the word paradigm has become a popular "buzz word", one that is probably now over used within the business world. When one examines the research literature, one finds that many other words are used to define a similar concept. O'Connor and Wolfe (1991) have provided other terms which attempt to capture a concept similar to a paradigm; these include world picture, worldview, cognitive

set, perceptual world, and mindset. As a result, there is within the literature a great deal of variability when it comes to the concept of paradigms. The same concept may be known by many other different labels. Given the short history of the term within the business world, and given the variability of terms used within the literature, it is not surprising to find participants each using their own unique definition of paradigms.

One explanation for the variability found in the participants is that the process itself may be extremely individually-specific. O'Connor and Wolfe (1991) have found paradigm shifts to be highly personal events. In observing paradigm change in people at midlife transitions, these researchers found that paradigm shifts can begin because of external events, an internal push or a combination of the two. They also found that the time it takes to make a paradigm change can vary from individual to individual.

The results of this investigation are consistent with the findings of O'Connor and Wolfe. Peggy related that some paradigm shifts occur fairly quickly, while others have taken years to unfold. On the other hand, Pamela's experience with the policy governance model was somewhat different. When Pamela finally heard of the model, she had an "aha" experience. She instantly made the shift.

Another possible reason to explain the findings of this study may be that participants discussed different types of paradigm shifts. The literature to date does not delineate among different kinds of paradigm shifts. However, if we use Drake's (1992) story model it may be possible to identify several different types.

The story in Drake's Model (Appendix A) can be likened to a paradigm. Garfield (1992) states that "a paradigm is a story, or set of stories, that we invent to make sense of the world around us" (p. 9). Therefore, the old story represents the old paradigm. The

new story represents the new paradigm.

In Drake's story model, the personal story is embedded within a cultural story, which is embedded within a global story, which in turn is embedded within a universal story. Just as there are different levels of "story", one can entertain the idea that there may also exist different levels or types of paradigms and paradigm shifts.

For example, a paradigm shift at a personal level can occur at various points in one's life. Adolescence, midlife, marriage, divorce, a major life stressor or severe illness are examples of times when shifts can occur (Ferguson, 1980). Paul's move to North America and his decision to set up his own business are good examples of paradigm shifts at the personal level.

A paradigm shift may also take place at a cultural level. Drake (1992) provides an example of a shift at the cultural level which has taken place in Canada. Over the past few years, Canada has changed from a country of smokers to one of non-smokers. As a country, Canada has reduced its percentage of smokers more than any other country in the world. In the culture of the corporate world, the shift to self-directed teams, employment equity and total quality management may represent examples of paradigm changes at a cultural level within the business world. Pamela's shift to a policy governance model may represent a cultural level shift, because the shift affects an entire industry and challenges the existing culture of that industry.

A paradigm shift at a global level may be more widespread. Two examples of shifts at the global level are the growth of the environmental movement and the rise of democracy throughout the world.

A paradigm shift at a universal level may be the broadest and most pervasive shift

of all--one that affects every single part of society. Ray (1992b) suggests that the Copernican revolution was the last great paradigm shift. "This change had enormous effects on science, and on all the reigning institutions of the day, especially the church, as it eventually relinquished its leading role in society to science" (p. 1). It took well over 100 years just for some of Copernicus's ideas to influence science. It was not until individuals such as Kepler, Galileo and Newton that the mechanistic shift began to take hold and transform the world.

Today's shift from mechanistic to holistic worldview may represent a shift at a universal level. As Harman (1992) and others have claimed, the shift from mechanistic to holistic represents the largest and most significant since the Copernican revolution of over 400 hundred years ago. The basic foundations and assumptions of the mechanistic worldview began to crumble at the turn of this century (Harman, 1992). So, the shift from mechanistic to holistic worldview has already been in the making for almost a hundred years.

Given the experience of the Copernican revolution, it is possible that shifts at the universal level may occur less frequently, but take longer to unfold. When they finally arrive, everything is turned upside down and transformed. Since the personal, cultural, and global stories are all embedded with the universal story, then it is expected that a fundamental shift at the universal level will also have a cascading effect at the other levels. This may also explain why our present society is facing such turbulence and turmoil.

The above discussion leads to one general conclusion. The concept of paradigms is still relatively new. As a result, there is still a great deal to learn about paradigms, paradigm shifts and the process of making a paradigm shift.

The Paradigm Pioneers

The real depth and heart of the findings of this investigation focused on the participants' experience as pioneers. As I analyzed the data, I found that each pioneer shared many of the same qualities. The first quality describes how pioneers deal with change, which I called a change-sense quality. The pioneers viewed change in an open and positive manner. They were also aware of change. Finally, they displayed an understanding of change, and a bias to take positive action in the face of it. The participants also shared an inner quality. The four pioneers demonstrated a personal purpose and vision and were self-directed individuals. They also had an innate curiosity which translated into a love of learning.

They displayed a quality where relationships with others were highly valued. Relationships were important to the pioneers because they played a support role to help them deal with the challenges of being a pioneer. Pioneers also valued relationships because they relied on others to make change happen. These qualities are summarized in the diagram found in Appendix I.

Collectively, these three qualities may represent an enduring and integrated set of characteristics. Is there any support within the literature to explain why these qualities emerged among the pioneers? Garfield (1986) in his research on peak performance, identified six common qualities shared by individuals who performed extremely well in specific situations or had impressive career success. Peak performers had missions that motivated them. They attained results in real time, showing a bias for action. They were self-managers, creating their own goals and direction in life. They practised course

correction, where they monitored their environment and adjusted the course accordingly. They also had superior skills in managing change. Peak performers did not see change as something to resist, but rather as a source of opportunity. Peak performers managed change by attempting to anticipate change before it happened. They would then adapt their response to change, and would finally act to take advantage of opportunities.

Conner (1992), who has explored change within the business world, has found that people who do extremely well in times of change display resilience. He has found that resilient individuals, even though they may be apprehensive about change, display an exceptional ability to deal with change. They tend to see change as opportunity rather than danger. He calls these "type-O" or "opportunity oriented individuals."

Type-O people share five basic characteristics. They display a sense of security and self-assurance and usually have a strong and clear vision of what they want to achieve in life. Type-O people demonstrate flexibility when responding to uncertainty and change. They also develop structured approaches to managing ambiguity. One of the most common is building a strong support group of relationships. Finally, they engage change rather than evade it. They take action, and accept the risks and consequences that may come their way.

Maddi and Kobasa (1984) studied a group of executives at an organization which was undergoing tremendous restructuring. The researchers wanted to uncover why, in times of change, some people thrive while others do not. They found individuals who thrive in a changing environment shared four basic qualities. First, they were challenged by change, and saw it as positive. Second, they felt a sense of control over change and their ability to respond and deal with it. Third, they displayed a commitment to the work

they were doing. Finally, they received help and support from co-workers and felt a sense of connection to the people they worked with. Maddi and Kobasa called these individuals "hardy executives" and created the term "hardiness" to describe a capacity to deal effectively with change.

Fullan (1993) has written extensively on the subject of change and its application to educational reform. In his work, Fullan proposes the concept of change agency, which he defines as "being self-conscious about the nature of change and the change process (p.12)." He stresses that in a world of rapid and continuous change, change agency helps individuals deal positively with their world. Fullan has identified four core capacities that are central to change agency: personal vision building, inquiry, mastery and collaboration.

Personal vision building is the first competency and it refers to the ability of a person to create a clear picture of their future. Inquiry is the competency which represents a set of habits and techniques which promote continuous learning by the individual. Mastery is the third competency and it represents an ability to put personal vision and inquiry into daily practice. The final competency is collaboration which represents a set of attitudes to building effective relationships with others. These relationships can take place on a small scale (between two people or small groups of people), or large scale, (between organizations, institutions and communities). The main element of collaboration is when people or institutions decide to come together to work collaboratively to bring about positive change.

The qualities found in pioneers seem to be consistent with the qualities found by Garfield (1986), Conner (1992), Kobasa and Maddi (1984) and Fullan (1993). Generally, people who perform well in times of change are those who are resilient, hardy, engage in

change agency and display qualities similar to the pioneers of this investigation. Why are these three qualities important? The section below will attempt to address this question.

The Qualities Of Pioneers In A Changing World Of Work

Change-sense. The change-sense quality is a key quality that helps pioneers deal with this change. It consists of three parts. The first is an openness to change. Each participant displayed a positive and open approach to change, both in being open to change occurring in their external world, and also being open to be changed. Hickman and Silva (1984) state that openness is a key factor to dealing with change. "If we approach that world with fixed ideas and positions, we will suffer, not prosper" (p. 198).

Senge (1990) has also talked about the importance of openness. He identified two types of openness; participative openness and reflective openness. Participative openness is one's ability to speak one's mind, to express one's thoughts and feelings. Reflective openness represents skills of reflection and inquiry. These are skills which allow one to seriously reflect on the events in their world. The key part of openness is acknowledging that one does not have all the answers. So one becomes open to new ideas, and open to being changed by these ideas. Paul described this quite nicely when he talked about his experience in running an international company. He said he changed as the company grew from 50 million dollars, to 100 million dollars to 150 million dollars. Paul was open to change, and changed his style as the company changed and grew. So openness is the starting point; without it, the pioneers would not even engage in the other aspects of change-sense.

The second element of change-sense was an awareness of change both

externally and internally. Participants were aware of change taking place in their world. They continually read their environment for signs of change. They also trusted and relied on their intuition to get a feel of change. In addition, participants were also keenly aware of how they responded to change at a personal and internal level.

Wonder and Donovan (1989) claim that awareness of change plays an important role in one's ability to cope with change. They have found that the individuals who recover most quickly during mergers and layoffs after corporate restructuring are individuals who have the most information about their situation. The more information individuals obtained the less stress they experienced and the more willing they were to take realistic actions.

Barker (1992) states that good awareness and anticipation are some of the most important skills to possess in turbulent times because they enhance an individual's chance of success.

Morgan (1988) also supports the benefits of awareness. He identified several managerial competencies important in times of change. One of the key competencies is the ability to read one's environment. This quality allows individuals "to recognize significant trends and come to grips with their significance for the future" (p. 16).

The third element of change-sense is the ability to understand change and then take action. Participants described a process of making connections and seeking patterns within their environment. This helped them take many pieces of information and come to some understanding and meaning.

This process of making connections and seeking patterns has been given a great deal of attention in Senge's (1990) work. He describes this process as "systems thinking", where one sees inter-relationships rather than cause-effect changes, and sees processes

of change rather than snapshots. Sinetar (1991) also believes this to be an important ability in times of change. In describing the qualities of the 21st century mind, Sinetar states that the ability to see wholes and to grasp context are valuable skills.

Once participants understood the change and made sense of it, they then took action. A bias towards action was paramount. These individuals all demonstrated personal courage to take action, even when it was risky. Paul moved to a new country. Pamela put her professional reputation on the line when attempting to sell policy governance. This is probably the most important quality that each pioneer shares: their ability to act in the face of change. Garfield (1986) describes it as "guts and vision" and as a quality which separated his peak performers from others.

Given the nature of the world of work and the change that is occurring in the world, one's ability to deal with change in an effective manner is crucial. The four pioneers displayed an extremely positive way of dealing with change. Their change-sense provides them with an openness, awareness, understanding and boldness in the face of change.

The inner quality. Since the world of work will be filled with uncertainty, individuals must redefine where they find their feelings of security. In the new world of work, security will no longer exist outside an individual as in a good job or good company. Rather, security will come from within. Garfield (1992) states that, "dealing with an accelerated pace of external change requires fostering greater internal stability...the more unstable and unpredictable the world becomes, the more we require stability in order to deal with it"(p. 34). The pioneers' inner quality provided them with this internal stability and sense of direction. When the external world is changing rapidly, the pioneers' inner quality provides them with a feeling of internal security--a "home base", to use Peggy's words.

Personal purpose and vision are evident in all participants. Lynch and Kordis (1988) believe purpose is important for two reasons. First, it acts as an anchor or a device of the mind which provides one with stability in a world of change. Personal purpose also acts as a master chart which guides and keeps an individual on course. Lynch and Kordis claim that when a person is "on purpose", then his or her life has meaning. Without personal purpose, individuals can feel confused and lost. A key skill according to Lynch and Kordis is not so much to always be on purpose, but rather to know when one is off purpose. For Patrick and Pamela, they had a feeling that their true purpose was yet to be realized. This does show the power of purpose. Although these two pioneers were not clear on their purpose, they still were able to be driven by something internal, a higher authority.

Personal purpose was connected closely to personal vision. Vision is a powerful concept, and one which has been used quite frequently in the business world. The focus has predominantly been with corporate leaders and managers (Bennis & Nanus, 1985; Hickman & Silva, 1984; Barker, 1992; Morgan, 1988). Covey (1991) and others have proposed the importance to individuals of developing their own personal vision. Vision creates a mental picture of a future state. Hickman and Silva (1984) define vision as "a mental journey from the known to the unknown, creating the future from a montage of current facts, hopes, dreams, dangers and opportunities" (p. 151). A vision acts as a beacon which guides individuals through the turbulent times. Each pioneer displayed a sense of vision. They seemed to have a clear idea of what they wanted to achieve, be it "75 million by 1995", or going to North America because "that's where things were happening."

The pioneers are also innately curious individuals. They love to learn and could be considered to be lifelong learners. Many researchers have stressed the importance of learning as a key skill of the future. Garfield's (1986) peak performers were found to be lifelong learners. Garfield believes that being a student forever allows one to incorporate new skills to meet new challenges. Bennis and Nanus (1985) studied leadership qualities among 90 leaders. They found that one of the top qualities that leaders thought to be important to their effectiveness was their ability to learn. Bennis and Nanus identified their participants as perpetual learners. Covey's (1991) work with principle-centered people found that the most common characteristic was that they continually learn. It seems that continual learning and an innate curiosity allow individuals to expand their skills and enhance their ability to do things. Innate curiosity leads to learning, which leads to versatility. Versatility increases one's capacity to participate in an ever changing world (Hickman & Silva, 1984).

The relationship quality. In the literature review, we discussed that relationships will also change in the new world of work. They will be based on collaborative values. Leaders will lead by way of empowering others. Wheatley (1992) in speaking of the changing workplace, stated "we will need to become savvy about how to build relationships, how to nurture growing, evolving things. All of us will need better skills in listening, communication, and facilitation groups, because these are the talents that build strong relationships. It is well known that the era of the rugged individual has been replaced by the era of the team player. But this is only the beginning" (p. 38). Hickman and Silva (1984) observe sensitivity and doing unto others as a key skill in times of

change. Covey (1991) found that principle-centered leaders spend a great deal of time building relationships. Garfield's (1986) peak performers are strong believers in team work and relationships. A relationship quality was the final quality shared by each pioneer. Each valued the relationships in their lives.

Cooper (1991) stressed the importance of supportive relationships, and the role they can play in a person's life. In reviewing some of the studies on the benefits of social support, he states these studies repeatedly show that there exists a vital link between one's support relationships and one's emotional well-being. When stress is high, people without supportive relationships will suffer ten times the incidence of physical and emotional illness compared to individuals who have a strong support network.

The Core Qualities

Why did the pioneers share so many of the same qualities? I would suggest the pioneers not only shared three very important qualities, but possibly something deeper. Each pioneer may have shared a common worldview--a worldview that shaped their attitudes, values and actions. This worldview helped them to be effective in a changing world of work. Many of these qualities are consistent with a holistic worldview. In this climate of change, a change-sense is an invaluable quality to possess. Opportunities will be available to those who are open to change, aware of change, and ready to act in the face of change. In a world of work where relationships are becoming increasingly important, valuing relationships is vital. In a world of work, where uncertainty and ambiguity are high, an inner quality is of paramount importance. An inner quality provides inner security, direction and personal meaning in times of uncertainty and change.

This conclusion is my personal hypothesis. Given the time I spent interviewing each participant, the time I spent reading and rereading their transcripts, I would be comfortable in drawing the conclusion that pioneers share a common holistic worldview. The next question which I posed to myself was, if they do share a common worldview, then why did they not describe it as a paradigm shift? One of the possible reasons may be that they never experienced a shift. This is who they are and who they always have been. Patrick may have stated it best when he said, "I guess that's why I say I don't know when or if the paradigm shift does happen. For me, it may have been the day I was born. I may never have made the shift." Patrick's words touched on a theme which was raised by other pioneers. Are pioneers born or made? In other words, are these individuals born with attitudes, values and characteristics of pioneers? Or, do these individuals become

pioneers through experience and learning?

Are Pioneers Born Or Made?

In our final interview, Paul's last words to me were quite interesting, he said, "so as I look back on my life I said, 'well have I really triggered things, or have situations moved me in directions.'" He asked himself whether he was responsible for paradigm shifts, or whether they were a function of his environment. Paul told me a story about an airplane trip where he sat beside a professor who studied leadership. This professor told him that leaders are not made; rather they are people who have the answer for a particular problem of the time. It is the situation that creates the leader.

During the first interview, Peggy believed that pioneers were made. At the time she believed that people could be taught to have the same qualities as pioneers. However, during the second interview she changed her mind. She and Patrick had an in-depth discussion, and both found that even though they had completely different backgrounds, they were essentially always this way.

Pamela and I did not directly discuss this issue; however, upon reading the transcripts, one gets the impression she has also always been this way. She has always been "early".

So what conclusions can be drawn? Are these pioneers born this way or are they made? I looked in the literature to see who else may have tackled this issue. Most of the discussions regarding this issue have focused on leadership, to determine: Are great leaders born or made?

Senge (1990) write about great leaders:

What distinguishes them is the clarity and persuasiveness of their ideas, the depth of their commitment and their openness to continually learning more...the ability of such people to be natural leaders, as near as I can tell, is a by-product of a lifetime of effort - effort to develop conceptual and communication skills, to reflect on personal values and they align personal behaviour with values, to learn how to listen and to appreciate others and others' ideas. (p. 359)

He believes his framework for learning these qualities can help individuals develop the capacity to lead. Reflecting on the qualities of his peak performers, Garfield (1984) wrote:

The attributes are not an inviolate sequence, not a recipe to memorize. They are rather, deeply ingrained aspects of human beings who are imperfect. They are talents which have become second nature, often after years of trial and error. Most surely, they can be taught and learned. Yet, they develop most effectively in the presence of something that is not so much learned as it is, quite simply decided: the peak performer's deeply felt desire "to be the best I can be." (p. 270)

Bennis and Nanus (1985) believe that the statement "Leaders are born, not made" is a myth.

Biographies of great leaders sometimes read as if they had entered the

world with an extraordinary genetic endowment, that somehow their future leadership role was preordained. Don't believe it. The truth is that major capacities and competencies of leadership can be learned, and we are all educable...whatever natural endowments we bring to the role of leadership, they can be enhanced, nurture is far more important than nature in determining who becomes a successful leader. This is not to suggest it is easy to learn to be a leader. There is no simple formula, no rigorous science, no cookbook that leads inexorably to successful leadership. Instead, it is a deeply human process, full of trial and error, victories and defeats, timing and happenstance, intuition and insight." (pp. 222 - 223)

Finally, Davis (1987) contends that pioneers may be born. In referring to the shift from a mechanistic to holistic worldview as applied to business management, he states:

New concepts for management are more likely to be accepted in new businesses, run by new leaders, who are building new organizations than they are to take hold in established businesses, with established organizations, and established people running them. In each company, management will have to work out its own responses, and those who grasp the importance of the shift that is occurring will have a decided advantage in the future." (p. 203)

Thus, according to Davis, it is more likely that "new" individuals, who already understand a new paradigm or worldview, will be the ones to lead the way in transforming the workplace. He does not rule out the possibility that those who are entrenched in "established" paradigms, can in fact shift their paradigm. However, he does seem to believe new individuals will lead the way.

The question remains, are paradigm pioneers made or born? Senge (1990) believes we can enhance one's capacity to lead. Therefore, we may be able to enhance a person's capacity to become a pioneer. Garfield (1986) believes that skills and qualities can be taught, however the person must be willing to change and grow. Thus it is possible to teach people to be pioneers, if they are open and willing to learn. Bennis and Nanus (1985) also believe that individuals can be taught to be leaders, but it is not easy. It involves a great deal of openness, awareness of oneself, hardwork, and a bias for action. One must also be open to experiencing a great deal of trial and error, failure and success. Thus, the journey of a pioneer may not be a simple one.

Davis (1987) believes that pioneers are born. He postulates that new pioneers will not necessarily come from people who live and work established organizations. Instead, they will be those who create new organizations and practices which are consistent with the new worldview.

Implications And Recommendations

The findings from this investigation have been both interesting and surprising. They are interesting for what emerged was not a specific discussion or understanding about paradigm shifts and the process of making paradigm shifts. Surprisingly, what did emerge was an increased awareness of the experience of paradigm pioneers and the qualities displayed by these individuals. These findings have several implications and recommendations for theory, paradigm pioneers, organizations and societies and for practice.

Implications And Recommendations For Theory

This investigation did not reveal a deeper understanding of the process of paradigm shifting. I have argued that this may be the result of the many terms and definitions used within the research literature to label and define a concept such as a paradigm. This may suggest an important implication for research. Mainly, that it would be important for researchers to arrive at a common term and definition for the concept of paradigms.

This study also found a high degree of variability within the is that paradigm shifts may be highly individual specific experiences. Some research has found a great many differences in how paradigms are experienced. To date, a common process has not been discovered. A fruitful area for future research may be to identify the common stages involved in making paradigm shifts. This assumes, of course that a common process does exist.

Another possible explanation for the variability among the four participants is that possibly paradigm shifts may occur at many different levels. They may occur at personal, cultural, global and universal levels. Ultimately, the shift takes place within an individual. Some shifts such as those which accompany life stages (such as adolescence, midlife transition) offer ideal opportunities to examine paradigm shifts in more detail. Drake's (1992) story model, presents another useful way of examining the many different levels of paradigm shifts that may occur.

The implications of the findings from this study would suggest that the concept of a paradigm shift is still not well known or understood. Considering the great degree of change taking place in our world at personal, cultural, global and universal levels, understanding this concept is vitally important. One recommendation is that more research must be conducted to better explore the many facets of paradigm shifts and the process of making paradigm shifts.

Since the results from this investigation focused on the experience of pioneering, we were able to learn more about four individuals and their experiences with paradigm pioneering. As mentioned earlier in the methodology section, one of the limitations is that the results can only be generalized to the four people who participated. Broad generalizations must be made with utmost care. Therefore, any future research examining the experience of pioneers must include a broader number and cross-section of research participants.

Another point worth discussing concerns a strength of this investigation: mainly, the academic rigor used. Lather (1986) states that one of the goals of qualitative researchers is to "pursue rigor as well as relevance". In fact, this is probably one of the

main strengths of this investigation. By recyling back to each participant the key themes and findings, and getting a sense of agreement of those themes and findings, I feel fairly confident that the results of this investigation have a great deal of vailidity. One of the recommendations I would make to myself as a resercher (and to others) is to always include as part of the design the opportunity to go back and discuss the findings with the participants.

Implications And Recommendations For Pioneers

Within their respective fields and professions, the participants of this study were "pushing the bounds", enlarging the edges, moving the boxes around. As exciting and exhilarating as the experience may be, there are many challenges. One practical implication of these findings is that pioneers need to find each other and support one another. Pioneers must recognize that, for whatever reason, they may be slightly ahead of their time. So they must cultivate patience and compassion. This will help them deal more effectively within themselves and with others.

In the course of doing this research, I have had a few opportunities to share results with other individuals who see themselves as pioneers. One of the common reactions is a sense of relief when they know that others exist who share similar challenges. As Peggy stated, being a pioneer can be a lonely experience. There are not too many of them around. One recommendation for pioneers is that they must actively seek each other out and support one another. Since the experience is challenging and at times can be lonely, pioneers will require the support and help of kindred spirits.

Implications And Recommendations For Organizations And Societies

In our times of change, pioneers need to be identified and supported. Most pioneers are considered outcasts and are rarely welcomed (Barker, 1992). This must change, for at this point in time, pioneers have a most important role to play in leading organizations and society from the old to the new. As Paul discussed in his interview about leaders, leaders are people who have the answers to a particular problem. The same can be said of pioneers. Pioneers may have the answers to today's problems. They have the vision and the courage to create the rough pathway for the rest to follow. A recommendation to organizations and societies is to value their pioneers. To support and nurture them, for they have the talents to show organizations and societies the new attitudes, mindsets and behaviours needed for success.

Implications And Recommendations For Practice

What implications do these findings have for practice? If one believes that pioneers can be made, then one must believe that people can be taught to develop the same qualities of the pioneers. Others can be taught to develop their change-sense; to develop their inner qualities. They can also be shown how to value relationships and work with others to make change happen. Even if people do not fully develop as pioneers, they will still have enhanced their capacity to deal with an ever-changing world of work.

This is where I see my greatest role for the future. I believe the pioneers of this investigation share important qualities that will be needed by all members of today's and tomorrow's workplace. These are qualities that have not been stressed in the past, in a world, where change was more predictable and manageable, when job security actually

had meaning. I see my role (and possibly even my purpose) as helping people develop the qualities shared by pioneers. Before I can do this effectively, I need to conduct more research. This research must first elicit the experience of a greater number of pioneers. It would then also need to identify specific strategies to help people to develop the three qualities shared by pioneers.

Personal Implications And Recommendations

This has been a tremendous personal experience. At times the experience was fraught with frustration, ambiguity and uncertainty. At other times, it was exciting and exhilarating.

When I think about it, this research experience was probably very much like the experience of pioneering. In fact, the research process seemed to be a metaphor for the pioneering experience. It all began with a question: What is a paradigm shift? It led to an exploration of the shifts taking place in society. To some extent, I was exploring new territory--a territory, not completely mapped out. Most of the time, I was not sure what I was doing. Nothing in my past experience provided me with a reference point to help me deal with the experience. The experience was new and unfamiliar.

In fact, my past experience was more of a hindrance than a help. My prior experience as a researcher was with the quantitative approach. It is here where I had my greatest personal struggle. It was an internal struggle between the old quantitative research approach which I knew well clashing with the new qualitative experience, which was completely different. One of the specific challenges I had was with emergent design. I was feeling constant uncertainty. I was feeling completely incompetent. I wrote in my

journal, "I don't know what the hell I'm doing. Oftentimes, I just feel like I'm winging it, or making it up as I go along." I learned through the experience to trust myself, the participants and the research process. There were times, in the midst of confusion, that I would read something or get an idea, and it would somehow confirm to me: This is what I should be doing, so I kept going.

My most important learning concerned my participants and the spirit of co-inquiry that developed. I am glad I made the decision to have each participant review his/her own transcript after the first interview. I found this valuable, because it no longer separated us into the roles of researcher and participants. When we met a second time, it was clear we were both researchers and participants. We were sharing the experience. It was something that was personally meaningful to them, and to me.

Through this experience, I was asked a question by Patrick: Do you think you are a paradigm pioneer? At the time, I do not think I provided an answer to him. Yet, I thought about it at great length. I would have to say that I do share many of the same characteristics of the pioneers in this investigation. Several times in my professional and personal life I have had people comment on my sense of "being early" as Pamela described. The key reason, I see myself as a pioneer is that I think I do see the world through the holistic worldview. Now, was I born this way or made this way? At this point in time, my answer would have to be that I was more born this way than made this way.

This research experience also has several implications and recommendations for my own future. The first concerns my own learning. During the entire research process, I was given a unique opportunity to think and reflect about the holistic worldview and the changing world of work. This process confirmed for me that this will continue to be the

focus of my work in the future. The more I learn about these issues, the more I want to learn and apply them. Since working on the thesis, I have applied to a doctoral program and intend to continue this path of research.

The second implication and recommendation involves a personal challenge to be a pioneer. One of the thoughts that emerged during the investigation is that the pioneers of change play an important role in society, for they demonstrate new ways of thinking and behaving. Possibly one of my roles is to be a pioneer in my own business. To set an example to others of what it is to operate a business based on a holistic worldview. Davis (1987) stated that new holistic paradigms will emerge from "new leaders" creating new organizations. Since I operate my own business, I can take on the challenge to be one of these new leaders. To create an organization that reflects the values, mindset and behaviours consistent with a holistic worldview.

This sounds like a great and even highly ambitious personal challenge. Yet, I know that the pioneers who took part in this investigation would quite easily take on this important challenge. As I reflect on my own role, I cannot help but feel that I have no choice but to take on this challenge and follow this path. To act as a pioneer of change and create a business enterprise founded upon a holistic paradigm. It will be interesting to see how the journey unfolds.

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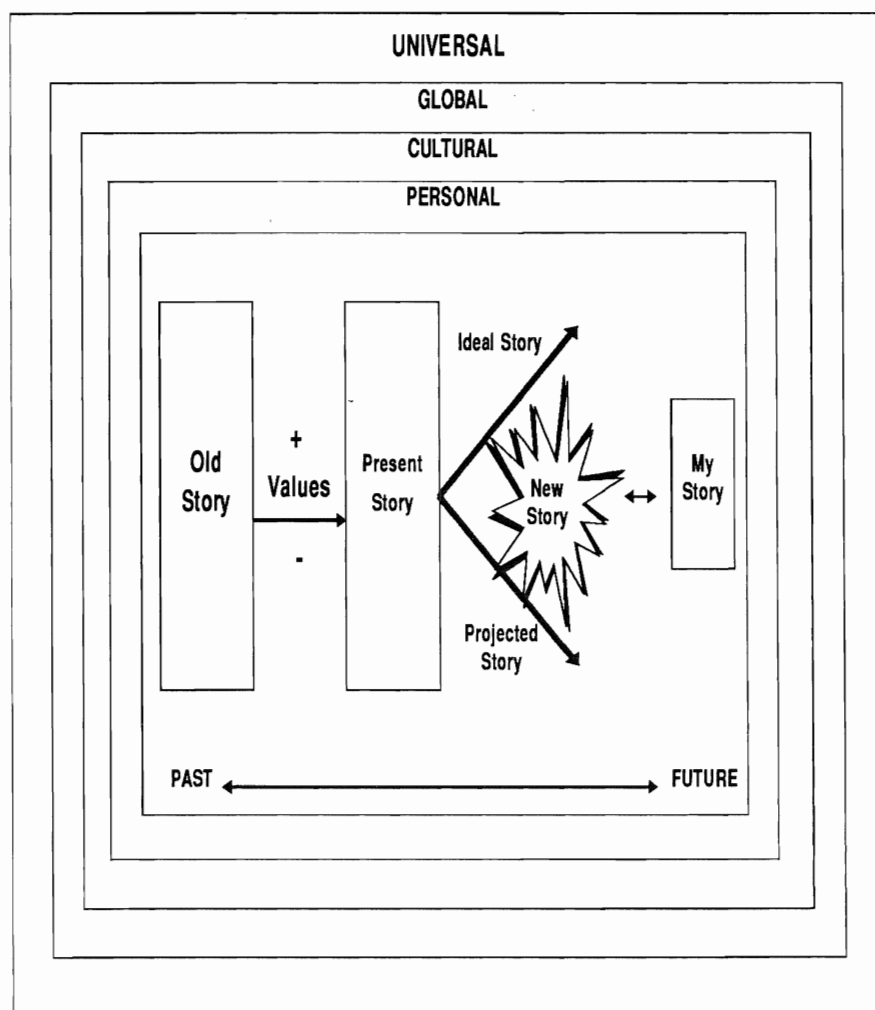
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Appendix A

THE STORY MODEL

From: Drake (1992)

Appendix B

THE CHANGING WORLD OF WORK

| | OLD STORY | NEW STORY |
|--|--|--|
| <u>WORLD OF WORK</u> <ul style="list-style-type: none"> ● Focus ● Climate ● Driving Force ● Resources | Domestic, Internal Stable-Change, Certain, Predictable Profit, Competition, Quantity Capital-Intensive, Natural, Oil, Steel | Global, External Rapid-Change, Chaotic, Uncertain, Ambiguous Social Responsibility, Cooperation, Quality Information-Intensive, Intellectual |
| <u>WORKPLACE</u> <ul style="list-style-type: none"> ● Structure ● Thinking Style ● Leadership & Work Relationships | Rigid-Hierarchy Quick-fix, Short-term, Linear, Rational Top-Down, Control, Authority, Conflict, Polarized, Aggressive | Flexible-Networks Fore-sight, Long-term, Creative, Intuitive Vision, Empowerment, Self-Management, Collaborative, Interdependent, Harmony |
| <u>WORKFORCE</u> <ul style="list-style-type: none"> ● Profile ● Values ● Skills & Qualities | Homogeneous (White Male) Material Success, Outer-directed Specialist, Muscle Power, Narrow/Limited, Conform, Passive, Followers | Diverse/Mosaic (Women & Multicultural) Fulfillment & Meaning, Inner-Directed Generalist, Brain Power, Generic/Versatile, Adaptable, Innovative, Learners |
| <u>WORK</u> <ul style="list-style-type: none"> ● Career Contract ● Career Patterns ● Setting | Job Security, Employed One Career, People Fit Jobs Central Plant/Office, People Travel To Work | Employability Security, Self-Employed Multiple Careers, Jobs Fit People Flexplace, Telecommuting, Work Travels To People |

Appendix C

Study Information Sheet

BROCK UNIVERSITY
Faculty of Education
Graduate and Undergraduate Studies

INFORMATION ABOUT PARADIGM SHIFT STUDY

I. RATIONALE AND PURPOSE OF STUDY:

The world of work is undergoing a major change. The industrial-based economy is giving way to a knowledge-based economy. This change will represent a complete transformation of the world of work. Every individual and organization will feel the impact.

Our society is presently in a period of transition. It is a time with many challenges and problems. Many leading thinkers in the fields of business, education and economics suggest that these challenges and problems cannot be solved with thinking patterns and mindsets of an old industrial economy. They point out that if individuals are to thrive in this new world of work, a fundamental shift of mind must occur in every member of the work force. This shift of mind represents a shift from traditional linear ways of seeing the world to a more holistic worldview.

This shift of mind is called a paradigm shift. So far, the research literature has adequately described the concepts of paradigms and paradigm shifts. Little is known however about how people actually and eventually make the shift to the new paradigm. Since it will be important for each individual to make a personal paradigm shift, then it will be extremely valuable to learn more about the process itself.

The purpose and intent of this study are to investigate how individuals make a shift from an old paradigm to a new holistic paradigm. This study has several goals: to gain a more in-depth understanding of how individuals relate their experience of making a paradigm shift; to determine if there is a series of events or processes that are common among participants; finally, to use these findings to suggest how others can make the shift. If there is a way to facilitate the paradigm shift in others, then we will be able to assist them in dealing with the massive changes occurring in the world of work. This study will attempt to explore these issues through a qualitative methodology using in-depth interviews.

Several key words will be used throughout this study their definitions are presented below.

Paradigm: A pattern, a model, the rules explaining how an individual sees the world.

Worldview: How an individual and society sees the world.

Paradigm Shift: A change in the pattern of how the individual sees the world.

Paradigm Shifter: Individuals who first begin to explore a new paradigm, or challenge existing rules.

Paradigm Pioneers: Individuals who do not necessarily originate a new paradigm. Instead, they see the value in the new paradigm and have the courage to act according to the new paradigm.

II. RESEARCHER MOTIVES AND INTENTIONS:

Over the past two years I have been working on my Master's degree in education. In this program I have attempted to blend my learning interests with my professional interests in the field of career development, adult learning and holistic education.

My personal interests have led me to study the changing world of work and the kinds of skills people will need in the new economy. This present study represents an initial and in-depth analysis of how individuals deal with the many challenges of today's world of work. I hope to use the findings from this study to broaden my personal knowledge, and to share the findings in my professional work.

III. THE STUDY:

A. Research Process. This study will be using private and confidential one-on-one interviews to gather data. We will meet a couple of times. Each session will last approximately 1 - 1½ hours. During these sessions, I will be asking you questions about your experiences in the world of work. I will be asking you also to reflect on your experiences with paradigm shifts. These interviews will be held at locations and at times that best suit your convenience. Each interview will be tape recorded. Each tape will be transcribed.

B. Confidentiality. To maintain your privacy and confidentiality, you will be assigned a pseudonym (another name) for the entire study. I will be the only person who will know your true identity.

C. Voluntary Participation. Your participation in this study is completely voluntary. This means that if there is a question that you do not want to answer you do not have to. Furthermore, if at any point you want to withdraw from the study, (for any reason whatsoever), you can freely do so.

D. Final Say. After the interviews, I will transcribe the data. You will be sent a copy of all transcribed data from our interviews. You will be asked to edit your transcripts to change or clarify what you said in the interview. Furthermore, before I complete the thesis, I will contact you to make sure you are comfortable with what will be used in the final results of the study. In other words, you will have final say.

E. Publications/Dissemination. The results of this study will be documented and disseminated in my Master's thesis and in my professional work (e.g., seminars, workshops, presentations). In addition, if in the future the results of this study are used in a publication (e.g., a journal article or book) you will be contacted and asked for your permission to use your data.

If at any point during the study you have any questions or concerns please call me immediately at (905) 528-9631 during business hours.

Appendix D

The Consent Form**PARADIGM SHIFT STUDY****CONSENT FORM**

I, _____ agree to take part in a study exploring how individuals make a paradigm shift. The process and steps of the research process have been fully explained to me by the principal investigator, Vince Molinaro. I understand that I will be asked to answer several questions regarding my past experiences in a couple of one-on-one interviews. I understand that participation in this study is voluntary and I can withdraw from the study at any time. I also understand that I will be given final say on all my data, and that my involvement will be kept completely private and confidential.

Date _____

Name of Participant _____

Signature of Participant _____

Appendix E

Summary Of Findings: Paradigms and Paradigm Shifts

| THE PARADIGM SHIFT | Paul | Peggy | Patrick | Pamela |
|--|---|--|--|---|
| Defining Paradigm Shifts | <ul style="list-style-type: none"> ▸ Change in one's life circumstance. | <ul style="list-style-type: none"> ▸ Change in how one view's the world. | <ul style="list-style-type: none"> ▸ A continuum ▸ Working on the edge | <ul style="list-style-type: none"> ▸ How one sees problems and challenges |
| Experiences With Paradigm Shifts | <ul style="list-style-type: none"> ▸ Move to Canada ▸ Leaving Corporate world to set up business ▸ Company growth to international firm ▸ Power | <ul style="list-style-type: none"> ▸ Organic organizations ▸ Structure v.s. function | <ul style="list-style-type: none"> ▸ Being on the edge | <ul style="list-style-type: none"> ▸ Shift to policy governance model |
| The Process Of Shifting Paradigms | <ul style="list-style-type: none"> ▸ Identifying is change is happening | <ul style="list-style-type: none"> ▸ A modern day Sherlock Holmes | <ul style="list-style-type: none"> ▸ Continuously challenge the bounds | <ul style="list-style-type: none"> ▸ Thinking in frames and boxes and moving them around |

Appendix F

Summary Of Findings: The Change Quality

| THE CHANGE QUALITY | | Paul | Peggy | Patrick | Pamela |
|--|--------------------|---|--|--|--|
| MEANING (Openness) | | <ul style="list-style-type: none"> ▸ Positive ▸ I don't like routine. | <ul style="list-style-type: none"> ▸ Adventuring | <ul style="list-style-type: none"> ▸ Need for change & diversity | <ul style="list-style-type: none"> ▸ Change-junky |
| AWARENESS | External | <ul style="list-style-type: none"> ▸ Read environment | <ul style="list-style-type: none"> ▸ Read environment | <ul style="list-style-type: none"> ▸ Read environment | <ul style="list-style-type: none"> ▸ Read environment |
| | Internal | <ul style="list-style-type: none"> ▸ Key in life is acceptance ▸ Not to be afraid of things | <ul style="list-style-type: none"> ▸ Read environment | <ul style="list-style-type: none"> ▸ Balance between resistance & chaos | <ul style="list-style-type: none"> ▸ I resist some changes, otherwise I'd never get anything done |
| ABILITY TO MAKE | Making Connections | <ul style="list-style-type: none"> ▸ International outlook | <ul style="list-style-type: none"> ▸ Associate & connect | <ul style="list-style-type: none"> ▸ Outward looking | <ul style="list-style-type: none"> ▸ Give it a different angle |
| CHOICES & REACH DECISIONS | Bias For Action | <ul style="list-style-type: none"> ▸ Today is time for action | <ul style="list-style-type: none"> ▸ Pragmatic side of change | <ul style="list-style-type: none"> ▸ Very little actions | <ul style="list-style-type: none"> ▸ I'm the pioneer on that idea |

Appendix G

Summary Of Findings: The Inner Quality

| THE INNER QUALITY | Paul | Peggy | Patrick | Pamela |
|-------------------------------------|--|--|---|---|
| Purpose & Vision | <ul style="list-style-type: none"> ▸ Do the best I can ▸ Give my family the things I missed growing up | <ul style="list-style-type: none"> ▸ Vocation to be a pioneer ▸ Vision as a life force | <ul style="list-style-type: none"> ▸ It's my duty to be a pioneer ▸ It's planted in the back of my mind | <ul style="list-style-type: none"> ▸ Higher authority ▸ 75 by '95 |
| Personal Direction | <ul style="list-style-type: none"> ▸ Own worst critic | <ul style="list-style-type: none"> ▸ High need for order | <ul style="list-style-type: none"> ▸ Inability to let mediocrity operate | <ul style="list-style-type: none"> ▸ Perfection desired |
| Innate Curiosity | <ul style="list-style-type: none"> ▸ That's always been part of me | <ul style="list-style-type: none"> ▸ Never too old to learn | <ul style="list-style-type: none"> ▸ Phenomenal intellectual curiosity | <ul style="list-style-type: none"> ▸ The jolt & learning curve |

Appendix H

Summary Of Findings: The Relationship Quality

| THE RELATIONSHIP QUALITY | Paul | Peggy | Patrick | Pamela |
|---|---|--|------------------------------------|---|
| Valuing Relationships | ▸ Very important | ▸ Honouring | ▸ The community wanted a change | ▸ Value to the way of treating people |
| Support Role | ▸ A good network of contacts | ▸ You look for other wild ducks | ▸ Run with the winners | ▸ I am happiest with other wild ducks |
| Make Change Happen | ▸ Person living what their talking about | ▸ Passion ▸ Articulate new ideas | ▸ Actions count, words don't | ▸ You need passion ▸ A seller or warrior |

Appendix I

The Qualities of Paradigm Pioneers